

Flee to Allah

ففرّوا إلى الله

أبو ذر القلموني

**Translated By:
El-Falah Staff Members**

Dr. Abdel-Hamid A. Eliwa

Ali M. As-Sawi

Wa'il A. Shehab

Edited By:

**Joanne McEwan
Jeewan Chanicka**

© Al-Manarah FOR TRANSLATION, PUBLISHING AND DISTRIBUTION
1419/Oct. 1998.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without written permission from the publishers.

Published by: .

Dar Al-Manarah

for Translation, Publishing & Distribution

El-Mansoura- Egypt

Tel.: 050/384254

In translating this book **El-Falah** staff members attempted to study and analyze some books published in the same field in order to be consistent. Although the book was written in the modern age, the writer preferred to use the same style and wording used by the early Muslim scholars. The translators, in turn, have nothing but to assimilate, paraphrase and then translate in a simple English structure. Therefore, we are indebted to our translators:

Dr. Abdul-Hamid A. Eliwa

Ali M. As-Sawi

Wa'il A. Shehab

Great appreciation is due to our editors under whose guidance and supervision the subject matter took form.

Dr. Kamara Abdul-Karim (Sierra Leonean)

Joanne McEwan (Irish)

Jeewan Chanica (Canadian)

Our gratitude goes to friends, associates, and professors for their valuable advice and help and for many useful things we have learnt from them, especially **Dr. Ghali M. Muhammad (Prof. of Linguistics, Faculty of Languages and Translation)**

In truth, the benefit yielded from this book as a spiritual sermon began before it was sent to the printer's as it puts before our eyes the abode, which we are going to.

CONTENTS

Introduction	1
CHAPTER ONE: Repentance	11
CHAPTER TWO: This-Worldly Life	49
CHAPTER THREE: Death	57
CHAPTER FOUR: Prayer	67
CHAPTER FIVE: <i>Du`a'</i> (Supplication)	89
CHAPTER SIX: The Remembrance of Allah (<i>Dhikr</i>)	135
CHAPTER SEVEN: Excessive Love.....	177
CHAPTER EIGHT: The Treatment of Epilepsy, Sorcery And Impotence Caused by Sorcery	189
CHAPTER NINE: Sincere Advice	203

Introduction

Praise be to Allah! We praise Him and seek His help! We seek His forgiveness and in Him we seek refuge from the evil within ourselves! Whoever Allah guides will not be led astray by anyone; and whosoever Allah leads astray will not be guided by anyone!

I testify that there is no god but Allah, the One Who has no partner and that Muhammad is His servant and His Messenger. ﴿O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam.﴾ (Al-`Imran: 102) ﴿O mankind! fear Your Guardian Lord, Who created you from a single Person, created, out of it, his mate, and from them twain scattered (like seeds) countless men and women; fear Allah, through Whom Ye demand your mutual (rights), and be heedful of the wombs (that bore you): for Allah ever watches over you.﴾ (An-Nisa':1) ﴿O ye who believe! Fear Allah, and make your utterance straight forward: That He may make Your conduct whole and sound and forgive you your sins: he that obeys Allah and His Messenger, he has already attained a great victory.﴾ (Al-Ahzab: 70, 71)

Admittedly, the most truthful of speech is the Book of Allah Most High, and the best guidance is that of the Prophet (peace and blessings be upon him). Surely, all innovations are deviations; and all deviations lead to Hell.

O Lord! Praise be to You as is befitting of the Majesty of Your Countenance and the Magnificence of Your Authority.

﴿Our Lord! Accept (this service) from us: For Thou

art the All-Hearing, the All-Knowing. ﴿﴾ ﴿﴾ Our Lord!
 Give us good in this world and good in the Hereafter.
 And save us from the torment of the Fire! ﴿﴾ ﴿﴾ Our
 Lord! Pour out constancy on us and make our steps
 firm: Help us against those who reject faith. ﴿﴾ ﴿﴾ We
 hear and we obey: (we seek) Thy forgiveness, Our
 Lord, and to Thee is the end of all journeys. On no
 soul doth Allah place a burden greater than it can
 bear. It gets every good that it earns, and it suffers
 every ill that it earns. (Pray:) 'Our Lord! Condemn us
 not if we forget or fall into error; our Lord! Lay not
 on us a burden like that which Thou didst lay on
 those before us; our Lord! Lay not on us a burden
 greater than we have strength to bear. Blot out sins.
 And grant us forgiveness. Have mercy on us. Thou
 art our Protector; grant us victory over the unbeliev-
 ers. ﴿﴾ ﴿﴾ O Lord! (they say), 'Let not our hearts devi-
 ate now after Thou hast guided us, but grant us mercy
 from Thee; for Thou art the Grantor of bounties with-
 out measure. ﴿﴾ ﴿﴾ Our Lord! we have indeed Be-
 lieved: forgive us, then, Our sins, and save us from
 the agony of the Fire. ﴿﴾ ﴿﴾ Our Lord! we believe in
 what thou hast revealed, and we follow the Messen-
 ger; Then write us down Among those who bear wit-
 ness. ﴿﴾ ﴿﴾ Our Lord! Forgive us our sins and anything
 we may have done that transgressed our duty: estab-
 lish our feet firmly, and help us against those that re-
 sist faith. ﴿﴾ ﴿﴾ Our Lord! not for naught hast Thou
 created (all) this! Glory to Thee! Give us, salvation
 from the chastisement of the Fire. ﴿﴾ ﴿﴾ Our Lord any

whom Thou dost admit to the Fire, Truly thou coverest with shame, and never will wrong-doers find any helpers! "Our Lord! we have heard the call of one calling (us) to Faith, 'Believe ye in the Lord, and we have believed. Our Lord! Forgive us our sins, blot out from us Our iniquities, and take to Thyself our souls. ﴿﴾ Our Lord! Grant us what thou didst promise unto us through Thy Messengers, and save us from shame on the Day of Judgement: For Thou never breakest Thy promise. ﴿﴾ Our Lord! We have wronged our own souls: If Thou forgive us not and bestow not upon us Thy Mercy, we shall Certainly be lost. ﴿﴾ Our Lord! Send us not to the company of the wrong-doers. ﴿﴾ Our Lord! Decide Thou between us and our people in Truth, for Thou art the Best to decide. ﴿﴾ Our Lord! Pour out on us patience and constancy, and take our souls unto Thee. ﴿﴾ Our Lord! Make us not a trial for those who practice oppression, and deliver us by Thy mercy from those who reject Thee. ﴿﴾ Our Lord! Cover (us) with Thy forgiveness - me, my parents, and (all) believers, on the Day that the Reckoning will be established! ﴿﴾ Our Lord! Bestow on us mercy from Thyself, and dispose of our affair for us in the right way! ﴿﴾ Our Lord! We believe, then do Thou forgive us, and have mercy upon us; for Thou art the Best of those who show mercy! ﴿﴾ Our Lord! Avert from us the wrath of Hell, for its wrath is indeed an affliction grievous. ﴿﴾ Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, And give us (the grace) to lead

the righteous. ﴿﴾ ﴿﴾ Our Lord! Thou embracest all things, in mercy and knowledge. Forgive, then, those who turn in repentance, and follow the path; and preserve them from the chastisement of the blazing fire! And grant, our Lord! That they enter the gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! For Thou art the Exalted in Might, Full of wisdom. And preserve them from (all) ill; And any whom Thou dost preserve from ills that day,-on them wilt Thou have bestowed mercy indeed; and that will be truly the highest Achievement. ﴿﴾ ﴿﴾ Our Lord! Forgive us, and our brethren who came before us into the faith and leave not, in our hearts rancor (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful. ﴿﴾ ﴿﴾ Our Lord! In Thee do we trust, and to Thee do we turn in repentance; to thee is (our) final return. Our Lord! Make us not a (test and) trial for the unbelievers, but forgive us, our Lord! for Thou art the Exalted in Might, the Wise. ﴿﴾ ﴿﴾ Our Lord! Perfect our light for us, and grant us forgiveness: For Thou hast Power over all things. ﴿﴾

O Lord! I supplicate to You; I am a miserable servant and You are the Ever-Mighty Lord. O Lord! I ask You Your Favor and Mercy to me and all Muslims. No one possesses mercy and favor but You. Our Lord, by Your Knowledge of the Unseen, and by Your Power over Your creation, grant me life so long as You know life to hold good for me, and grant me death when You know death to hold good for me. Our lord, I ask You for the fear of You in public and in pri-

vate, and I ask you for (the ability to speak) the word of truth in tranquillity and in anger, and I ask you for frugality in wealth and in poverty, and I ask You for happiness which is never exhausted, and I ask You for pleasure which is never ending, and I ask Your for contentment with You decision, and I ask You for the finer life after death, and I ask You for the pleasure of looking upon Your Face, and meeting You without ever having undergone great suffering, and without ever having been subjected to misleading temptation. Our Lord, adorn us with the adornment of faith, and make of us guides who are rightly guided. O Lord, forgive us, have mercy on us, grant us well-being and provide us with sustenance.

O Lord, we ask of You guidance, heedfulness, chastity and self-sufficiency. O Lord, we ask of You all good, in this moment and in the next, of what we know and what we know not. We seek refuge in You from all evil, in the moment and next, of what we know and what we know not. O Lord, we ask of You all good that Your servant and Prophet Muhammad (peace and blessings be upon him) used to ask of You, and we seek refuge in You from all evil that Your servant and Prophet Muhammad (peace and blessings be upon him) used to seek refuge in You from. O Lord, we ask You Paradise and what brings one nearer to it of sayings or deeds, and we seek refuge in You from Hell and what brings one nearer to it of sayings or deeds. And we ask You to make our destiny good for us.

Amen.

May peace and blessings be upon Muhammad and his Companions. All praise is due to Allah.

Allah Most High says:

ﷻ The seven heavens and the earth, and all beings therein, declare His Glory: there is not a thing but de-

clares His Praise; and yet ye understand not how they
declare His Glory! Verily He is Oft-Forbearing, Most
Forgiving! ﴿

(Al-Isra': 44)

According to Ibn Kathir in *Muktasar Tafsir* Ibn Kathir, the above
verse:

﴿No creature in the heavens and earth but glorifies
and praises Allah. 'And yet ye understand not how
they declare His Glory! ﴿

means that no one understands the glorification of these creatures since they have different languages. This applies to the glorification of animals, plants and all materials. Al-Bukhari reported Ibn Mas`ud as saying, "We used to hear the glorification of the food while it was being eaten." Abu Zarr (may Allah be pleased with him) also says, "The Prophet (peace and blessings be upon him) picked some stones in his hand and then we heard their glorification like the buzz of the bees. The same also happened with Abu Bakr, `Umar, and `Uthman (may Allah be pleased with them all)."⁽¹⁾ Imam Ahmad reported Anas (may Allah be pleased with him) as saying, "Once, the Prophet (peace and blessings be upon him) passed by some men having discourse while riding on the backs of their beasts. Then he said,

"Ride on them peacefully and leave them peacefully.
Do not take them as chairs in roads and marketplaces.
A man's beast may be more virtuous and conscious
of Allah than him."

Some of the early Muslims said, "The glorification of the door is its creak and the glorification of the water is its murmur."

1. Ibn Kathir says, this hadith has a well-known transmission.

However, some scholars are of the opinion that the glorification of Allah is restricted to living animals and plants.

﴿He is Oft-Forbearing, Most Forgiving!﴾

means that Allah does not hasten the disobedient man with punishment. He rather leaves him to repent. But if he insists on disobeying Him, He will seize him with the seizure of a Mighty, Powerful."⁽¹⁾

Fruits of desisting Sins

Ibn Al-Qayyim (may Allah bestow mercy upon him) says:

"Glory be to Allah, the Lord of the worlds! The one who stays away from sins will receive but dignity, protection of honor, security of property, the love and respect of people, honorable life, comfort of the body, strength of heart, satisfaction, delight, expansion of breast, security from aggression, relief, brightness of the heart, the easiness of earning livelihood, obedience to Allah, knowledge acquisition, a good-reputation, people making *Du`a'* for him, beauty of face, reverence in the hearts of people, help and maintenance of men, removal of the alienation between him and his Lord, the nearness of angels, the abandonment of jinn and human devils, the competition among people to serve and accompany him, the love of death to meet his Lord, great concern in the Hereafter to gain Allah's Grace, tasting the joys of obedience and belief, *Du`a'* for him by the ones who bears the Throne and the ones around it, the pleasure of the Honorable Writers and

1. Al-Sabuni, Mukhtasar Tatfhir Ibn Kathir, vol. 2, pp. 379, 380.

making *Du'a'* for him in all times, the consciousness of heart, strength of belief, an increase in their knowledge, attainment of Allah's Love and His Pleasure in their repentance.

These are the fruits of desisting sins in this life. furthermore, when the obedient servant dies, the angels meet him with glad tidings saying, "Do not fear (anything), nor do You grieve, and have good tidings of the Garden that you are promised." He will move from the imprisonment of this world to a garden of Paradise where he enjoys until the Day of Judgment. In addition, on the Day of Judgement he will stand in the Shade of Allah when there is no shade but His. At the end, he will be among the righteous and prosperous persons. Surely, that is the Grace of Allah; He brings it to whomsoever He decides; and Allah is the Owner of the Magnificent Grace."⁽¹⁾

O Lord, Glory be to You! I am incapable of counting Your praises. You are as You have described Yourself! You are the One, the Everlasting Refuge, Who begets not, nor is He begotten, and there is none like unto Him.

Allah Most High says,

﴿ And of everything We created pairs, that possibly you would be mindful. Therefore flee unto Allah: I am a warner to you, clear and open. ﴾

(Al-Dhariyat: 49, 50)

Ibn Kathir (may Allah bestow mercy upon him) says, ﴿ Allah has created pairs of everything ﴾ i.e., heaven and earth; night and day; sun and moon; water and land; light and darkness; belief and unbelief; life and death; happiness and miserliness; Paradise and Hell... etc. This rule is correct also in animals and plants. Allah, therefore, reminds,

1. Ibn Al-Qayyim, *Fawa'id*, pp. 151, 152.

ﷻ That possibly you would be mindful, ﷻ i.e., to believe that Allah is the only Creator, Who has no partner. ﷻ Therefore flee unto Allah. ﷻ Mankind then should return to Him and depend on Him in all affairs. ﷻ I am a warner to you, clear and open. And do not make any other as object of worship with Allah, ﷻ i.e., do not associate anything with Him.

Notes

1- * before () is an indication that what is written between these two brackets is my own comment or explanation.

2- [] encloses my own explanation.

3- First, Second... etc. refers to a new idea.

The Main Purpose of this Book:

The book in hand is devoted as a charity for the Sake of Allah for every Muslim. I supplicate to Allah to guide me and all Muslims to the Straight Way.

Table Of Contents

- Repentance
- Worldly Life
- Death
- Prayer
- *Du`a'* (Supplication)
- *Dhikr* (the Remembrance of Allah)

- Excessive Love
- The Treatment of Epilepsy, Sorcery and Impotence Caused by Sorcery
- Sincere Advices

Finally: I admit that infallibility belongs to Allah Alone, Who refuses but to complete His Light. In fact, if sins causes the eyes to be blind, then you will never be able of looking at my word due to my sins. I wish Allah to bestow His Mercy upon me. Furthermore, I beg you to supplicate to Allah for me in my absence, in particular, to save me and all Muslims from the Hell. Allah Most High says,

﴿ Only who is saved far from the Fire and admitted to Paradise will have succeeded: for the life of this world is but goods and chattels of deception. ﴾

Flee to Allah... Flee to Allah

Flee to Allah

May peace, mercy and blessings of Allah be upon you all.

CHAPTER ONE

Repentance

Allah, the Almighty says,

﴿ Say, 'O My bondmen who have been extravagant against themselves, do not feel despondent of the Mercy of Allah! "Surely Allah forgives guilty (deeds) altogether; surely He, (only) He, is the Ever-Forgiving, the Ever-Merciful. And turn penitent to your Lord, and surrender to Him, even before the torment comes up to you, (then) thereafter you will not be vindicated. And closely follow the fairest of what has been sent down to you from your Lord, even before the torment comes up to you suddenly while you are not aware. (Lest) any self should say 'O, for (my) in that I indeed neglected my duty towards Allah and decidedly I was one of the scoffers. Or should say, 'If (only) Allah had guided me, indeed I would have been among the pious (ones). Or should say, while it sees the torment, 'If (only) I had another chance to recur, then I would be among the fair-doers. Yes indeed! My Signs already came to you, yet you cried lies to them. And you waxed proud and you were among the disbelievers. ﴾

(Az-Zummar: 53-59)

In his commentary, Ibn Kathir said: "This glorious verse is a call

for all wrong-doers, Muslims and non-Muslims, to repent and return to Allah. It is also a notification that Allah forgives all sins for those who repent and relinquish them, however numerous they are. This (forgiving of sins) cannot be attained without performing repentance, since disbelief cannot be forgiven for whom he did not repent from. It is reported on the authority of Ibn `Abbas that some persons amongst the polytheists had committed a large number of murders and had excessively indulged in fornication. Then they came to Muhammad (peace and blessings be upon him) and said: "Whatever you assert and call to is indeed good. But if you inform us that there is atonement of our past deeds (then we would embrace Islam). Then the following verse was revealed: ﴿ Say, 'O My bondsmen who have been extravagant against themselves, do not feel despondent of the mercy of Allah! ﴾⁽¹⁾. On the authority of Thawban, the slave of Uthman, who also said: "The whole world and all it contains are not more cherished to me than the following verse, ﴿ Say, 'O My bondmen who have been extravagant against themselves, do not feel despondent of the Mercy of Allah!... ﴾⁽²⁾. On the authority of `Amr Ibn `Anbasah (may Allah be pleased with him) who said: "An aged man came to the Messenger of Allah, leaning on a staff and said: 'O Messenger of Allah I have committed many grievous sins. Would I have my sins forgiven?' The Prophet (peace and blessings be upon him) said: 'Don't you testify that there is no god but Allah?' The man replied: 'Yes, and I testify that you are the Messenger of Allah, The Messenger (peace and blessings be upon him) said: "Now, you have your sins forgiven."⁽³⁾

1. Reported by Al-Bukhari, Muslim and Abu Dawud.

2. Reported by Imam Ahmad on the authority of Thawban (may Allah be pleased with him).

3. Reported only by Ahmad from the Hadith of `Amr Ibn `Unaizah.

Imam Ahmad also reported on the authority of Asma', the daughter of Yazid, (may Allah be pleased with her) who said: "I heard the Messenger of Allah (peace and blessings be upon him) reciting: ﴿Surely it is a deed not righteous.﴾ Thereupon, I heard him saying, ﴿Say, 'O My bondmen who have been extravagant against themselves, do not feel despondent of the mercy of Allah! 'Surely Allah forgives guilty (deeds) altogether; surely He, (only) He, is the Ever-Forgiving, The Ever-Merciful.﴾⁽¹⁾

All the above mentioned *hadiths* indicate that all kinds of sins are forgiven by repentance. So, there should be no one who is despondent of Allah's Mercy however grievous or numerous his sins are. Indeed, the gate of repentance and mercy is very wide. Allah, the Almighty said, ﴿Do they not know that Allah is He Who accepts repentance from His bondsmen.﴾ He, Exalted be He, also said, ﴿And whosoever does an odious (deed) or does an injustice to himself (and) thereafter asks Allah His forgiveness, he shall find Allah Ever-Forgiving, Ever-Merciful.﴾ Concerning the hypocrites, Allah, Exalted be He, said, ﴿Surely the hypocrites will be in the basest bottom of the Fire; and you will never find for them a ready vindicator. Except the ones who repent, and act righteously.﴾ Also He said, ﴿Surely the ones who tempted the male believers and the female believers, (and) thereafter they have not repented...﴾ Commenting on the latter verse, Al-Hasan Al-Basri (may Allah bestow mercy upon him) said: "Contemplate the Mercy of Allah; they killed His fellows though He calls them to repentance and forgiveness." The verses are profuse in this respect. Moreover, it is reported in the *Sahih* that Abu Sa'id Al-Kudari reported Allah's Messenger (peace and blessings be upon him) as having said, "There was a person before you who had killed ninety-nine people and then made an inquiry about the learned people of the world (who

1. Reported by Ahmad, Abu Dawud and Al-Tirmidhi.

could show him the way to salvation). He was directed to a monk. He came to him and told him that he had killed a ninety-nine people and asked him whether there was any scope for his repentance to be accepted. He said, 'No.' He killed him also and thus completed one hundred. He then asked about the learned person of the earth and he was directed to a scholar, telling him that he had killed one hundred people and asked him whether there was any scope for his repentance to be accepted. He said, 'Yes, what stands between you and the repentance? You better go to such and such land; there are people devoted to Prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land (for you). So he went away and he had hardly covered half the distance when death came to him and there was a dispute between the angels of mercy and the angels of punishment. The angels of mercy said: 'This man has come as a penitent and is remorseful to Allah.' The angels of punishment also said, 'He has done no good at all.' Then there came another angel in the form of a human being in order to decide between them. He said. 'You measure the land to which he has drawn near.' They measured it and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of him." In another narration, "He was found to be nearer to the village where pious people were living equal to the space of a span and he was thus included among them." In another narration, "Allah commanded the earth (from where) he wanted to come out to move itself away and to the other earth (where he wanted to go) to draw nearer." In another narration Qatada said that Al-Hasan told him that, "It was said to us that when he was about to die, he crawled upon his chest (and managed) to slip into the land of mercy."

In his comment on the same verse, Ibn `Abbas stated: "Allah offered His forgiveness to those who claim that Jesus is Allah, those

who claim that Jesus is the son of Allah, those who claim that `Uzair is the son of Allah, those who claim that Allah is poor, those who claim that the Hand of Allah is shackled, and those who claim that Allah is the third of three. Allah, Almighty, has addressed those saying: ﴿Will they not then repent to Allah and ask His forgiveness? And Allah is Ever-Forgiving, Ever-Merciful.﴾ Furthermore, Allah offered to forgive Pharaoh who was further astray, as he said: ﴿I am your lord, most exalted.﴾ and, ﴿In no way do I know that you have a god other than me.﴾

Ibn `Abbas said: "Whoever makes the servants of Allah despair of repentance, he has denied Allah's Book. However, the repentance of any person is determined by Allah's Permission." Al-Tabarani reported on the authority of Ibn Mas`ud that: "The fairest verse in the Qur'an is that ﴿Allah, there is no god except He﴾, and the most comprehensive verse concerning the good and the evil is: ﴿Surely Allah commands to justice and fairness.﴾ and the most rejoicing verse is: ﴿Say, 'O My bondsmen who have been extravagant against themselves, do not feel despondent of the Mercy of Allah!﴾, and the verse that makes us completely trust in Allah is: ﴿And whosoever is pious to Allah, He will make for him (a way) of going out, and He will provide for him where he does not (expectedly) reckon.﴾⁽¹⁾

Once `Abdullah Ibn Mas`ud (may Allah be pleased with him) passed by a preacher who was admonishing people. He said, 'O you who admonishes others, why do you make people despondent from Allah's Mercy? Then he recited the following verse, ﴿Say, 'O My bondsmen who have been extravagant against themselves, do not feel despondent of the Mercy of Allah!﴾⁽²⁾

1. Reported by Al-Tabarani on the authority of Ibn Mas`ud.

2. Reported by Ibn Abi Hatim on the authority of Ibn Mas`ud.

Some *Hadiths* Pertaining Despondency

On the authority of Anas Ibn Malik (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings be upon him) saying:

"By Whom in Whose Hand is my soul: If you committed sins, to the extent that your sins filled what is between the heavens and the earth, Allah would forgive you after seeking His forgiveness. By Whom in whose Hand is Muhammad's soul if you did not commit sins, Allah would replace you by other people who would commit sins. Then, Allah forgives them after seeking His forgiveness."⁽¹⁾

On the authority of Abu Ayub Al-Ansari (may Allah be pleased with him) who said when dying:

"I did not reveal something I had heard from the Messenger of Allah (Peace and blessing be upon him) which is that: "Were it that you have committed sins, Allah would have created others who would commit sins to forgive them."⁽²⁾

On the authority of Ibn `Abbas (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings be upon him) said:

"The atonement of the sin is remorse."⁽³⁾

1. Reported only by Imam Ahmad from the hadith of Anas Ibn Malik.

2. Reported by Ahmad, Muslim and Al-Tirmidhi.

3. Reported by Ahmad on the authority of Ibn `Abbas.

The Messenger (peace and blessings be upon him) also said:

“Unless you committed sins, Allah would have created other people who would have committed sins and He would forgive them.”⁽¹⁾

Thereupon, Allah, the Almighty encouraged His servants to accelerate towards repentance. He said: ﴿And turn penitent to your Lord, and surrender to Him﴾ i.e., hasten to repentance and righteous deeds before suffering afflictions. ﴿And closely follow the fairest of what has been sent down to you from your Lord.﴾ i.e., the Glorious Qur'an, ﴿Even before the torment comes up to you suddenly while you are not aware.﴾ i.e., unexpected torture. After that, Allah, the Almighty said: ﴿(Lest) any self should say 'O, for (my) in that I indeed neglected my duty towards Allah.﴾ i.e., the wrong-doer will regret on the Day of Judgment because of his heedlessness concerning repentance. He will return to Allah and will wish if only he had been one of those who are righteous and obedient to Him ﴿And decidedly I was one of the scoffers towards Allah.﴾ As for Allah's statement, it means that the wrong-doer will say my deeds were that of the one who is a scoffer, a mocker and an unbelieving one. Or should say, 'If (only) Allah had guided me, indeed I would have been among the pious (ones)'. Or should say, while it sees the torment. 'If (only) I had another chance to recur, then I would be among the fair-doers.' ﴿, i.e., he wishes to return to the worldly life to act righteously.

Ibn `Abbas said: "Allah, the Almighty declares what the people will say and do in the Hereafter. He said: ﴿And none can fully inform you like One Who is Ever-Cognizant.﴾ (Fatir: 14) ﴿(Lest) any self should say 'O, for (me) in that I indeed neglected my duty towards Al-

1. Reported only by Imam Ahmad.

lah and decidedly I was one of the scoffers towards Allah; or should say, 'If (only) Allah had guided me, indeed I would have been among the pious (ones)'; or, while it sees the torment. 'If (only) I had another chance to recur, then I would be among the fair-doers'. ﴿ Here Allah, the Almighty says, if they had returned to the worldly life, they would not act righteously. So, He said: ﴿ And even if they are reverted, they would indeed go back to what they were forbidden; and surely they are liars indeed. ﴿ (Al-An`am: 28). According to the *hadith*: "All the people of Hell will be shown their positions in Paradise. Then they will grievously say: 'If only Allah had guided us.' And he said: 'All the people of Paradise will be shown their positions in the Fire and will gratefully say: 'If only Allah had guided us.'"(1)

Moreover, when the sinful people wished to return to the worldly life and regretted their disbelief in the signs of Allah and His Messengers, Allah, the Almighty said: ﴿ Yes indeed! My signs already came to you, yet you cried lies to them and you waxed proud and you were among the disbelievers. ﴿ (Az-Zummar: 59), i.e., O regretful person, My signs and proofs came to you in the worldly life, but you were proud, cried lies, disbelieved, and denied them."(2)

1- Prerequisites of Repentance

In *Mukhtasar Minhaj Al-Qasidin*, it is mentioned that: "Repentance consists of a regret, which gives the person determination and intent. This regret, in turn, will make the person know that sins stand as a barrier between him and his beloved.

1. Reported by Ahmad and Al-Nasa' on the authority of Abu Hurairah.

2. *Mukhtasar Tafsir Ibn Kathir* by Al-Sabuni, vol. 2, p. 225, 227, verses No. 53, 59 (Az-Zummar).

Regret is a pain in the heart when it feels that it will be separated from his beloved. Prolonged grief and weeping are its signs. Is there anything more dear to him than his soul? Is there any punishment more severe than the Fire? Who is more truthful than the Messenger of Allah? When a person feels that a disease may happen to his son or to someone close to him then his weeping and sorrow is aggravated. If a physician tells him that his son's disease is incurable, then immediately his sorrow increases. Yet, son is not more dear to him than his soul, nor does the physician know better than Allah and His Messenger, nor is death more grievous than the Fire, nor does disease necessarily lead to death. What is sure, is that sins lead to Allah's wrath."⁽¹⁾

Al-Nawawi (may Allah bestow mercy upon him) said: "Scholars state that repentance is obligatory for every sin. When a person's disobedience is solely between him and Allah Most High, and unconnected with another human being's rights, his repentance has three conditions:

- a) To refrain from committing the sin;
- b) To regret having done it;
- c) And to resolve never to commit it again.

If any of these conditions is not met, one's repentance is not valid.

If the act of disobedience is connected with the rights of another human being, repentance for it has four conditions: they are the three mentioned above, in addition to clearing oneself of the obligation owed to the other person. If this obligation is property or the like, one must return it to its owner.⁽²⁾

1. Ibn Qudamah, *Mukhtasar Minhaj Al-Qasidin*, pp. 259, 260.

2. *Riyad Al-Salihin*, edited by Al-Arna'ut, p. 10, 11.

Consequences of Sin

The Following is a summary of a relevant topic mentioned by Ibn Al-Qayim in *Al-Jawab Al-Kafi*:⁽¹⁾

Sins have many reprehensible and repulsive consequences, where harms are not known except by Allah, on both heart and body. Among these consequences are:

1- Deprivation of the knowledge knowledge is a light, which is imbued by Allah into the heart, sin then extinguishes that light. Once Imam Al-Shafi` sat down before Imam Malik and read to him. Imam Malik was so taken by his sharp insight, acute intelligence, and perfect understanding and said: "I think that Allah has imbued a light into your heart, so do not extinguish it by the darkness of sin." Imam Al-Shafi` also said:

To Waki` I complained of my faint memory,

He guided me to shun sin.

Knowledge is Allah's favor,

Was his commentary?

That cannot be granted to sinful men.

2- A sinner finds alienation in his heart between him and Allah. No pleasure of the sin can justify this alienation, even if he had all the pleasures of the world, it still would not neutralize this alienation. Such a matter would only be felt by someone whose heart is alive since the dead doesn't feel the pain of wounds if the condition is that the heart is alive. If avoiding the sins is a precaution in fear of having

1. See Ibn Al-Qayim, *Al-Jawab Al-Kafi Liman Sa'la 'An Al-Dawa' Al-Shafi*, pp. 54-107.

this alienation it will be a good enough reason for any wise person to avoid sins. Once, someone complained of his alienated heart to a scholar. He was answered, 'If sins caused you to feel alienated, it is better to keep the thought of Allah.' The more frequent one's sins are, the more alienation of a soul is.

3- There will also be alienation in the sinner's heart towards people and to the righteous in particular. The more alienated a sinner is, the more isolated he will be to such an extent that he has the same feeling towards his kinsmen and himself. It is narrated that some early Muslim said, "I realize my sins in the behavior of my wife and the animal I ride on."

4- There will be difficulty in all sinners' affairs. Thus, whenever he intends to do something, he will find it impossible or difficult to be implemented. This is opposed to, whoever fears Allah, Allah will make his affairs easy and whoever lacks piety, Allah will make his affairs difficult. How wonderful affair it is! How does the person find all roads of the good blocked or so difficult before him while unaware of the reason behind this?

5- A darkness in the sinner's heart is like that of the dark night. So, the darkness of the sin towards the heart will be like the tangible blindness of the sight. The greater the darkness is, the more his perplexity will be to such an extent he will unconsciously delve into innovations, errors, and destructive things; like a blind man who lonely walks in a dark night. This darkness will grow stronger until it will be seen in the eye and appear on the face.

6- Sins weaken the heart and the body. As to its weakening of the heart, this is a prominent thing and will be increased until the heart be-

comes totally dead. As for weakening of the body, it is from that the believer derives his strength from the heart. But the profligate, even if he has a strong body, he is very weak in the time of need. Thus, his strength betrays him when he is in dire need of it. For example, although the Romans and the Persians were strong in might, they were deluded by their strength. Yet, the believers who were physically and spiritually strong overcame them.

7- The sinner will be unable to continue in doing good and charitable deeds. If preventing the believer from proceeding in doing good was the only punishment of the sin, it is enough for him to shun it. That is because sin will stand on the corner of every path to block it before the believer. This is like the person who ate a meal, which was the cause of his illness and consequently prevented him from enjoying many delicious meals.

8- Sins will inevitably shorten the span of one's life and its blessing, will be destroyed, for righteousness increases the span of one's life, whilst profligacy shortens it. The reason behind this is that the span of one's life is the duration in which he lives, and one can only live by drawing near towards Allah and enjoyment of His love, remembrance, and pleasure.

9- Sins succeed one another to such an extent that it became so difficult for the servant to shun them. As some early Muslim said: "Amongst the punishments of the odious deed is that it is followed by another sin. And, amongst the blessings of the good deed is that it is followed by another one."

10- The most dangerous effect of sin is that it empowers the will of sin and weakens the will of repentance within the heart. This is

done slowly until the will of repentance is removed totally from the heart. Thus, if the sinner's heart is half-dead, he will not be able to repent. His repentance will be false and his heart will insist on sinning, determined to do it whenever possible. Surely, this is the most dangerous disease, which invokes one's ruin.

11- The feeling of repugnance towards the sins will be removed from the heart and committing sins will be a habit for him. Hence, the sinner will not find it shameful to be seen by the people, nor being talked about. For the profligate people, this is reckoned as the ultimate humor and enjoyment to such an extent they boast about their sins and inform the uninformed saying: "I have done such and such. Such people will never be forgiven and all paths of repentance will be blocked before them. The Prophet is reported to have said:

"All people of my nation would get pardon for their sins except those who publicize them. And (it means) that a servant may commit a fault during the night and tell the people in the morning that he has done such and such, whereas Allah has concealed it. And he does a deed during the day and when it is night he tells the people, whereas Allah has concealed it."

12- Every sin represents a legacy of a certain nation which Allah, the Almighty had destroyed. For example, sodomy was the legacy of the people of Lut. Fraudulence and the depreciation of things was the legacy of the people of Shu'aib. Arrogance and corruption in the earth was the legacy of the people of Pharaoh. Pride and haughtiness was the legacy of the people of Hud. Thus, the sinner wears a garment particular of these nations, which were the enemies of Allah.

In the book of *Al-Zuhd* (asceticism), `Abdullah Ibn Ahmad report-

ed on the authority of his father from Malik Ibn Dinar who said: "Allah had revealed to one of the prophets of Banu Israel that: "Tell your people that they should neither enter into the places of My enemies, nor wear their garments, nor ride their beasts, nor eat their food. Otherwise, you would be My enemies as they were."

13- Sins are the reason behind the degradation of the servant in the Sight of Allah. Al-Hasan Al-Basri said: "In the Sight of Allah, the sinners were lowly and despicable. If Allah cherished them, He would have protected them against such manner. If the servant was degradable in the Sight of Allah, then no one would honor him, as Allah say:

﴿And whomsoever Allah degrades, then none shall honor him.﴾

(Al-Hajj: 18)

Therefore, if people outwardly honor such kind of people, due to their need or fear of them, they would be lowly and insignificant within their hearts.

14- The sinner will continue in committing sins until they become insignificant and paltry in his sight. This is the symbol of ruin. The lower the sin is in the sight of the servant, the greater it will be in the sight of Allah. Al-Bukhari mentioned in his *Sahih* on the authority of Ibn Mas`ud that: "A believer perceives his sins as a mountains, which is about to fall upon him, while a profligate perceives his sins as fly his nose which he raises his hand to wards it consequently, it flies."

15- The effect of the sin will be stretched out to other people and beasts. So, the sinner along with other people and beasts will be ruined. Abu Hurairah said: "The bustards die in their nests due to the injustice of the wrong-doers." Mujahid also said: "If famine spreads

and rain ceases, the animals pour their curse on the sinners saying: 'this is due to the sins of Adam's sons.'" Moreover, `Ikrimah said: "The beasts and vermins, even scarabs and scorpions, say: 'We are denied the rain because of the sins of Adam's sons.'" Is punishment of the sin not enough for the sinner to invoke the curse of other sinless creatures?

16- Sins will inevitably humiliate the person. Truly, the ultimate strength is acquired by obedience of Allah. Allah, the Almighty said:

﴿ Whosoever is willing to (gain) might, then to Allah
belongs the might altogether. ﴾

(Fatir: 10)

This means let him seek it through obedience of Allah for this is the only way to find it. Some of the early Muslims used to supplicate, "O my Lord grant me strength by obeying You, and do not humiliate me by disobeying You."

17- Sins dull the mind. The mind has a light and the sin inevitably extinguishes this light. Consequently, the mind grows feeble and faint. Some of the early Muslims said: "Whosoever disobeys Allah, his mind is absent. For if his mind is present, it would prevent him from committing sins while he is in the Grip of the Lord, under His Power and Supervision. His angels see him and testify against him and many aspects call him to shun the sin. In fact, what he misses by committing sins, whether in this life or in the Hereafter, is greater than the enjoyment he obtains from them. Is there any sane person who can sneer at all this?"

18- If sins are profuse, the sinner's heart will be sealed and he will be one of the heedless people. Some of the early Muslims commented on the following verse .

﴿Not at all, no indeed, (but) whatever they were earning has overlaid on their hearts.﴾

(Al-Mutaffifin: 14),

saying: "This is frequent committing of sins."

19- Sins invoke the curse of the Messenger of Allah (peace and blessings be upon him) on the sinner.

20- Sins will deprive the sinner from the invocation of the Messenger of Allah (peace and blessings be upon him) and the angels. Allah, the Almighty has ordered His Prophet to seek forgiveness for the believers, men and women. Allah, the Almighty said:

﴿The ones who bear the Throne, and the ones around it hymn with the praises of their Lord, and believe in Him, and they ask forgiveness for the ones who have believed: 'Our Lord, You embrace everything in mercy and knowledge; so forgive the ones who repent, and closely follow Your Way, and protect them from the torment of the Hell-Fire. Our Lord, and make them to enter the Gardens of Eden you have promised them and the ones who were righteous of their fathers, and their spouses, and their offsprings; surely, You, only You, are the Ever-Merciful, the Ever-Wise. And protect them from odious deeds.﴾

(Ghafir: 7-9)

21- Sins will create many kinds of corruption in water, wind, plants, fruits, and habitations. Allah, the Almighty said:

﴿Corruption has appeared in the (dry) land and the sea for what mankind's hands have earned, that He

may let them taste some (part) of what they have done, that possibly they would return. ﴿

(Ar-Rum: 41)

22- Sins will extinguish the feeling of self-respect in the heart of the sinner. By this we mean that the more the sins a person commits, the more faint the self-respect will be towards himself, his family, and the common people. Moreover, self-respect may grow faint to such an extent that the sinner will see no wrong in committing sins neither from himself, nor from other people. At this moment, he begins to tread the path of ruin. There are many people who do not only see any wrong in committing sins and abominations, but, decorate, call, encourage, and help others to indulge in them. Thus, the procurer is the most wicked among Allah's creatures and is deprived from entering Paradise. The same applies to the one who makes oppression and corruption permissible to others. So, contemplate what lack of self-respect can lead to. This signifies that the essence of religion is self-respect and whoever has no self-respect, has no religion.

23- Sins will deprive the sinful of modesty, which constitutes the life of the heart. It can be said that modesty is the essence of goodness and whoever is deprived of it is deprived of goodness. It is reported in the two *Sahihs* that the Prophet (peace and blessings be upon him) said:

"All aspects of modesty are good."

And

"Verily if what the people have attained from the early prophecy is: If you are not modest, do as you wish."

What is meant here is that the sins decrease modesty or shyness of a person to such an extent that he may be totally deprived of it. Moreover, he may feel nothing if people know about his deeds. In fact, many of them inform him of his abominable deeds. What encourages them in this is the lack of modesty. If the servant reaches this state, there is nearly no hope in him being righteous.

24- Sins will inevitably decrease the glorification and veneration of Allah into the heart. If the glorification and veneration were so firmly fixed in the heart of the servant, why would he have disobeyed Him. Consequently, Allah removes His veneration from the hearts of the sinners, so that Allah becomes the last one to be feared of by them. In fact, the more the servant loves his Lord, the more the people love him. The more he fears Allah, the more the people fear him, and, the more he respects Allah and His sanctity, the more the people respects his sanctity. How does the servant violate the sanctity of Allah and hopes that his sanctity cannot be violated. Or how does he degrade the rights of Allah and wants Allah to venerate him in the people's eyes?

25- Sins will invoke the negligence of Allah towards His servant, leaving him with Satan. This is the ruin with which no salvation is hoped. Allah, the Almighty said:

﴿O you who have believed, be pious to Allah; and let (every) self look to what it has forwarded for the morrow; and be pious to Allah. Surely Allah is Ever-Cognizant of whatever you do. And do not be as (the ones) who forgot Allah; so He caused them to forget their selves: those are the ones who are immoral.﴾

(Al-Hashr: 18-19)

In this verse Allah says that He punished those who are impious so

that He caused them to forget themselves, i.e., to forget his interests and to forget these deeds which could free him punishment and secure eternal life.

Truly, Allah compensates His servant for anything he may lose, but Allah Himself cannot be compensated by anything. Allah protects His servant from anything, but nothing can be protected against Allah. So, how does the servant dispense with the obedience of the One Who has all these qualities? And how does he forget His remembrance and defile His rights to such an extent that He is caused to forget and do injustice to himself? So, Allah did not do injustice to His servant. It was the servant who did injustice to himself.

26- Sins will expel the servant from the circle of benevolence (*Ihsan*), and will deprive him from the reward of the fair-doers. What is meant here is that faith is the root of all good things whether in this world or in the Hereafter. So, how does the servant consider committing a deed which may expel him from the circle of faith. Yet he is still a Muslim? If he insists on committing sins, then his heart is liable to be sealed and he may be expelled from the circle of Islam. For this, some early Muslim said: "You fear the sins, but I fear disbelief."

27- Sins will weaken the heart in contemplating Allah and the Hereafter and block the ways before him, if not prevent him totally. The sin either turns the heart dead, or causes it a fearful disease, or makes it weak. This will inevitably lead to eight things from which the Prophet (peace and blessings be upon him) sought refuge in Allah. These are :

"worry, grief, incapacity,
idleness, cowardice,

miserliness, the burden of debt,
and domination of men."

What is meant is that sins invoke these afflictions and are also the root cause behind, "The pains of affliction, the depths of misery, the misfortunes of fate, and the malice of enemies." Sins are also the reason behind the withdrawal of Allah's favor, the decline of the good health, invoking all forms of Allah's wrath.

28- Sins are the reason behind the withdrawal of Allah's bounties. As `Ali Ibn Abi Talib (may Allah be pleased with him) has said: "No affliction is befallen except due to sins, and no affliction is relieved except by repentance." Allah, the Almighty said:

﴿ And whatever affliction afflicts you, then it is for what your hands have earned; and He is Clement towards much. ﴾

(Ash-Shura: 30)

29- Allah will cast into the sinner's heart fear and horror. So that he is always overcome by horror. In fact, the obedience is the fortress of Allah. Thus, whoever enters it will be safe in this life and in the Hereafter, and whoever goes out of it will be surrounded by all misfortunes.

30- Sins will afflict the heart with frequent diseases and will deprive it from the benefit of foods, which maintain its life. Truly, the effect of sins on the heart is like that of diseases on the bodies.

31- Sins will blind the heart, extinguishing its light, blocking the ways of knowledge before it, and deprive it of guidance.

32- Just as obedience improves, strengthens, and enhances the person, then it follows that sins belittle, debase, and degrade him. Allah, the Almighty says:

﴿He has already prospered who has cleansed her.
And he has already been disappointed who stunts
her.﴾

(Ash-Shams: 9-10)

33- The sinner will be ever shackled and fettered by his desires and whims. It is known that the prison of whims and desires is gloomy and dreary. So, how can the chained heart make progress towards Allah and the Hereafter? In this case, diseases from every corner will attack the heart. In fact, the similitude of the heart is like that of the birds, the more high they fly, the further away from the beasts will be and *vice versa*. In the *hadith*, it reads,

"The Satan is the fox of the man."

The fact is that, the further far from Allah the heart is, the greater nigh the disease will be and *vice versa*. The remoteness from Allah is classified into categories, some of them are more dangerous than others; heedlessness, vices, innovation, hypocrisy, and polytheism.

34- The sinful person will lose his fame, esteem, and dignity towards Allah and His creatures.

35- The sins will bereave the sinner from the titles of praise and dignity i.e., believer, righteous, benevolent, obedient, reformer, worshiper, fearful, ever-repentant, good and the like. Moreover, sins will dress him with that of dispraise, inferiority, and lowliness i.e., profligate, sinner, corrupter, wicked, adulterer, thief, killer, liar, disloyal, sodomite, treacherous, deserter of ones relatives, and the like. These are

the titles of immorality, the Almighty Allah said:

﴿ Miserable is the name, evident immorality, after belief. ﴾

(Al-Hujurat: 11)

Praiseworthy descriptions invoke the pleasure of Allah, and allow its owner to enter Paradise, elevating him above all other creatures. Non-praiseworthy descriptions invoke the wrath of the Lord, causing its owner to enter the Fire, and turning his life into humiliation and lowliness.

36- The sins will affect the mind in particular. So, if there are two sane persons, one of them is obedient and the other is sinful, you will find the obedient one enjoys perfect mind, sound thought, and correct opinion. Thereupon, the addresses of the Glorious Qur'an are directed to the people of mind and consideration. Allah, the Almighty said:

﴿ So fear Me, o ye that are wise. ﴾

(Al-Baqarah: 197)

37- The sinners will be among the lowly and despicable after they were prepared to be among the notables and prominent people. Allah has made His creatures into two types, the notable and the lowly. So, He made the people who obey Him the notable both in this world and the Hereafter, and the sinners the lowest in this world and the Hereafter.

38- The sinner will lose his esteem before all of Allah's creatures (humans and Jinn) including his family, his servants, his sons, his neighbors, even beasts of burden.

39- The sins will make the organs of the sinner betray him in the

time of need. What is meant here is that when the servant is afflicted by any misfortune, his heart, tongue, and organs will not obey him. For example, he will not be inclined to depend on Allah, nor repent to Him, nor implore, beseech, or be humble before Him. His tongue will not obey him in the remembrance of Allah. If he remembers Him, it will only be with the tongue in the absence of the heart. Thus, the heart will not affect the tongue, and both of them will not have any effect on the person. When he supplicates, he supplicates with a heedless heart, and if he wants his organs to help him in certain acts of worship, they will not obey him. This is the effect of the sins and vices. The similitude of the sinner is like that of the one who recruited soldiers in defense before the enemies, but he neglected their affairs, weakened them, and discontinued their livelihood. After that he ordered them to exert their utmost in defending him without any strength.

The most dangerous and bitter thing is that his tongue betrays him in the time of death and on returning to Allah. It may be too difficult for the tongue to declare the testimony of faith. It is reported that some of those people on their death-beds cannot pronounce "There is no god but Allah" Rather, they say *Shah* and *Rakh* (two pieces of chess said due to frequent playing). Then he breathed his last.

40- Sins will be a support and an army for the enemies of the person.

41- Sins will cause the person to forget himself, and if he forgets himself, he will neglect, debase, and ruin it. It may be asked, how can the person forget himself? And if he forgets himself, what things will he remember? What is the meaning of the person forgetting himself?

The answer will be 'Yes.' The person may forget himself as the Al-

mighty Allah said:

﴿ And be ye not like those who forget Allah and He made them forget themselves! Such as the rebellious transgressors! ﴾

(Al-Hashr:19)

So, when they forget their Lord, He forgets them and makes them forget themselves, as Allah the Almighty said:

﴿ They have forgotten Allah: so He hath forgotten them. ﴾

(Al-Tawbah:67)

Thus, Allah has punished the one who forgets Him with two things: first, He forgets him, second, He causes him to forget himself. when Allah forgets his servant, He neglects, abandons, and ruins him. And the ruin will be nearer to him than the hand is to the mouth. As for Allah making His servant forget himself, it means that Allah has caused his servant to forget the interests of himself and the reasons for his happiness, success, prosperity, and righteousness. All of this will not come across his mind and his determination will be directed to other things. Moreover, Allah will cause him to forget his defects and faults, so he will not remember to erase or mend them.

42- Sins will take the servant away from the angel who show care for him and who is the most beneficial and advisable to him. Where his happiness lies in his closeness to him. This will make him nearer to the Satan who is the most disloyal and harmful one to him. It can be said that the more sinful the person is, the further the angel will be from him to such an extent that the angel will be, at a far distance from him. In some narrations, it states,

"If the servant lies, the angel will be far from him by

one mile because of his decayed smell." (1)

If this was due to one lie, what about other sins and vices?!

The nearer the angel is to the servant, the more control, obedience, and domination he will have upon him to such an extent that the angels will be entrusted with his affairs in life, death, and resurrection. Allah, the Almighty said:

﴿In the case of those who say, 'Our Lord is Allah', and, further, stand straight and steadfast, the angels descend on them (from time to time): 'Fear ye not!' (They suggest), 'Nor grieve! But receive the glad tidings of the Garden (of Bliss), which ye were promised! 'We are your protectors in this life and in the Hereafter.﴾

(Fussilat:30-31)

Subsequently, if the closeness of the angel is increased, he will speak on his behalf, and will inspire him with the sound judgments. And if the Satan's closeness is increased, he will speak with obscene and falsehood to such an extent that the man may speak on behalf of an angel or a Satan.

43- The sinners will lead a miserable and wretched life. In the grave, moreover, they will receive severe punishment and torture in the Hereafter. Allah, the Almighty said:

﴿But whoever turns away from My Message, verily for him is a life wretched, and we shall raise him up blind on the Day of Judgment.﴾

(Taha: 124)

1. Reported by Al-Tirmidhi and said that: it is a Good Hadith.

The wretched life is elucidated in the torture of the grave and there is no doubt that it is a part of the wretched life. The verse speaks about more general things, even it is a denial in the context of affirmation, but the meaning proves its generality. For Allah, the Almighty made the wretched life a result of turning away from His message. Thus, the person will get his wretched life according to the extent of his turning away, even if he enjoys many kinds of favors in this worldly life. But, there will be alienation, humiliation, and regrets within his heart, which will deprive him from enjoying such favors. Moreover, enjoyment of these favors will disappear with the servant's intoxication of his desires, love of this world and domination which are more dangerous than the drunkenness of the wine. That is because the servant may restore his mind from the effect of the latter, but he will only be able to restore himself from the effect of the former by death. Thus, the wretched life is a result of turning away from the message of Allah which He sent down to His Messenger, whether in this world, the grave, or on the Day of Resurrection. Truly, the eye, the heart, and the self will only be at peace and feel delight with their God when they abide by the Divine law. So, whose eye is pleased with Allah, he will be pleased by every eye, and whose eye is not pleased with Allah, he will be in extreme regret in this world.

In the end of his talking about the consequences of sin, Ibn Al-Qayim (may Allah bestow mercy upon him) said: "Look to the Hereafter as it is a seen truth and contemplate the Wisdom of Allah in this world and in the Hereafter. Consequently, you will undoubtedly know that this world is a plantation and, an epitome, of the Hereafter. Thus, the mansions of the people in the Hereafter, pertaining happiness and wretchedness, are based upon their mansions in this world with regard to their degree of faith and righteous deeds. And with Allah is the success. This is the end of Ibn Al-Qayim points. However, the previously

mentioned points are mere headlines and poorly explained in contrast with the contents of the invaluable '*Al-Jawab Al-Kafi*'.

`Abdullah Ibn `Abbas said: "The good deed is a brightness the face, in a light in the heart, affluence in livelihood, strength in the body, and love in the hearts of the people. And the odious deed is a blackness in face, a darkness in the grave and the heart, feebleness in the body, diminution in livelihood, and hate in the hearts of the people."

3- In *Mukhtasar Minhaj Al-Qasidin*, A Summary is As Follows:

1- Division of Sins into Lesser and Greater Sins

Sins are of two kinds i.e., lesser and greater. The scholars and the *hadiths* are in disagreement concerning the number of great sins.

Hasan hadiths regarding great sins come to five amongst which is: Abu Hurairah (may Allah be pleased with him) reported the Prophet (peace and blessings be upon him) to have said:

"Avoid the seven destroyers." The listeners asked: 'O Messenger of Allah what are they?' He said: 'Associating partners with Allah (*Shirk*), sorcery, taking a life which Allah has made sacred except in the course of justice, devouring by usury, appropriating the property of the orphan, fleeing from the battlefield, and slandering chaste believing women who are unexpected to be accused with adultery."

The *hadiths* regarding great sins did not enumerate their exact

number. By this, the Law-Giver may aim at making the people in fear of sins, to know the essence of great sins and know also the most grievous among them. As to the smallest among the lesser ones, it is not known exactly. But the scholars have talked about the number of the great sins as follows:

Ibn Mas`ud said that they are four. Ibn `Umar said that they are seven. When Ibn `Abbas was told that Ibn `Umar said that the great sins are seven, he said they are nearer to seventy than to seven.

Abu Salih reported that Ibn `Abbas said: "A great sin is what deserves the capital punishment in this world."

Ibn Mas`ud also said: Great sins start from the beginning of *Surah Al-Nisa'* to Allah's saying,

﴿If ye (but) eschew the most heinous things which
ye are forbidden to do.﴾

(Al-Nisa': 31)

Finally, Sa`id Ibn Jubair and others said: "Great sins are all the sins which Allah has promised to its doers with Hell-fire."

2- What Turns the Lesser Sins into Greater Sins

The lesser sin may turn into greater sin according to the following:

1- Insistence and persistence. In the *hadith*, which is reported on the authority of Ibn `Abbas (may Allah be pleased with him) who said the Prophet (peace and blessings be upon him) said,

"There is no lesser sin with insistence and no great sin with forgiveness."⁽¹⁾

1. Reported by Abu Al-Sheikh in the *Musnad of Al-Firdaws* from the hadith of

One should know also that the forgiveness of a great sin, which is not repeated, is more hopeful than the forgiving of a lesser sin, which is insisted on.

An example of this could be the drops of water, which are frequently fallen on a certain stone. They will definitely affect it. But, if they are poured on it all at the one time, they will not affect it. Thus, the Prophet (peace and blessings be upon him) said:

"The best of actions is that which frequently happen, even it is a little."

2- Amongst things which turn the lesser sins into greater sins is belittling the sin. The greater the sin is in the sight of the servant, the lesser it will be in the sight of Allah and *vice versa*. That is because the magnification of the sin emanates from the aversion and hatred of the heart towards it.

Ibn Mas'ud (may Allah be pleased with him) said: 'A believer perceives his sins as a mountain, which is about to fall upon him. While a profligate perceives his sins as a fly which when rests on his nose, he raises his hand towards it, consequently, it flies.' (Reported in the two *Sahihs*)

The believer counts any sin as great because the glorification of Allah is firmly established in his heart.

In the *Sahih* of Al-Bukhari, it is reported on the authority of Anas (may Allah be pleased with him) that, "You have done certain things which you count them as minore than a hair yet we counted them amongst the destructive things which prevailed at the time of the Prophet (peace and blessings be upon him)."

Sa'id Ibn Sulaiman Sa'dawiyah on the authority of Abu Shabibah Al-Khurasani, on the authority of Ibn Abi Malikah, on the authority of Ibn` Abbas.

Bilal Ibn Sa`d (may Allah bestow mercy upon him) said: "Do not look at the minuteness of the sin, but look at the magnification of the One Whom you disobey."

3- To be cheerful with his sins. As the person may say, did you not see how I defamed the honor of such and such and how I mentioned his defects until he became very shy. A merchant might say, did you not see how I duped and defrauded him. All of these examples turn the lesser sins into greater sins.

4- To become careless about the concealment of one's sins by Allah and His forbearance and respite of His torture. But he does not realize that this may be a form of punishment in itself which will lead him to more sins.

5- To commit a sin and mention it in the presence of the others. In the *Sahih*, it is reported on the authority of Abu Hurairah (may Allah be pleased with him) who said that the Prophet (peace and blessings be upon him) said:

"All my nation will be forgiven except the ones who publicize their sins. (of publication) is when A man may commits a sin at night, then comes in the morning, even though Allah concealed his sin, and says: 'O so and so, I did committed that sin yesterday. Thus, he spent his night concealed by Allah and came in the morning to reveal the concealment of Allah from him."

6- Then if the sinner is a scholar by whom the people are guided, and his sin is known, it will be turned into a great sin.⁽¹⁾

1. *Mukhtasar Minhaj Al-Qasidin*, pp. 251-258.

3- If It Is Asked: Why Does Man Commit Sins, Even Though He Knows Their Shameless Consequences?

To this question there are many answers:

1- The promised punishment is not existent at present.

2- If the believer committed a sin, he should be determined to repent as he is promised that repentance pardons what is previously done. But the hope in long life is the dominant characteristic of human beings. So, he continued to delay repentance. And when repentance became something hopeful, he engaged in sins.

3- Man always inspires hope in Allah's forgiveness.

To treat all these diseases, man should be mindful that every coming thing is near, and he is not sure when death may attack him. Moreover, reminding one another that most of the torture of people in Hell is because of its delay and this can help the implementation of repentance. The one who delays builds the matter up on his existence, which is not actually the case, for he may die, and even if he lives for some time, he may be unable to relinquish sins as he is today. He also should remember that the reason for his inability to avoid sins lurks behind the dominance of his desires and it will accompany him thereafter. This matter is assured by habit. For this, those who delay have perished, because they thought that there is a difference between the two cases.

The similitude of the one who delays is like that of the one who wants to uproot a tree, but finds that it is very strong and will only be uprooted with difficulty. Thereupon, he said, 'I will delay its uprooting for one year, then I will come to uproot it.' But he does not know that

the longer the tree lives, the more firmly rooted it will be, and that the more elderly he is, the more feeble he will be. What a wonder that he is unable to attack it, even though he uses his full strength, while it is very weak. How does he expect to overcome it if he grows faint, while it grows strong.

As for awaiting Allah's forgiveness, it is possible that the sinner may be forgiven, but the man should be serious. The likeness of this man is the one who spent all his property, impoverished himself and his children, and awaited Allah to guide him to a treasure in a ruins. This can be materialized but this person is foolish. And Allah, Exalted and Dignified be He, knows best.⁽¹⁾

4- The Prayer of Repentance

On the authority of Abu Bakr (may Allah be pleased with him) who said I heard the Messenger of Allah (peace and blessings be upon him) said:

"A man who commits a sin, then performs ablution and prays two *Rak'ahs*, and then seeks Allah's forgiveness, will only be forgiven by Allah. Then the Prophet recites the following verse,

﴿ And those who, having done an act of indecency or wronged their own souls, remember Allah and ask for forgiveness for their sins, and who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done. For such the reward is forgiveness from their Lord, and Gar-

1. Ibn Qudamah Al-Maqdisi, *Mukhtasar Minhaj Al-Qasidin*, pp. 251-267.

dens with rivers flowing underneath, an eternal dwelling: how excellent a recompense for those who work (and strive)! ﴿٢٣٦﴾

(Al-`Imran:135-136)

(Reported by Abu Dawud, Al-Nasa', Ibn Majah, Al-Baihaqi, and Al-Tirmidhi and he said the *hadith* is *Hasan*.)⁽¹⁾

Which is better for the repenting person, to remember his sin or forget it?

There is disagreement concerning this as follows:

First: It is better for him to frequently remember it.

Second: It is better for him to forget it.

Third: Ibn Al-Qayim said: "If the person feels vanity in himself, it is better to remind the sin. And if he is overcome by Allah's favors, cheerful with Him, and be reminded of eager to meet Him, it is better for him to forget it."⁽²⁾

4- Doubting Repentance

Ibn Al-Qayim (may Allah bestow mercy upon him)⁽³⁾ said: "Concerning the doubting of repentance, it is a duty which is required from one who sins. He should be afraid that he did not repent truly enough and that his repentance was not accepted from Allah. Moreover, he should do his utmost to make his repentance correct and should consider that it is a repentance which was done for reasons not like those

1. Concerning the narration of Ibn Hibban, Al-Baihaqi, and Ibn Khazaimah, see Sayed Sabiq, *Fiqh Al-Sunnah*, vol. 2, p. 72.

2. Ibn Al-Qayim, *Madarij Al-Salikin*, vol. 1, p. 202.

3. Op. Cit, vol. 1, p. 185-187.

who do it seeking certain needs. Those who are in bankruptcy or those who want to maintain their affairs and status among people. Or the one who repents to safeguard his situation. Then the repentance was not done out of fearing of Allah. Or if he repented due to his seeking rest from the hassle, or the lack of honor, property, or position, or due to the lack of interest in the pleasure a sin would give him, or that the sin does not perfect his knowledge and livelihood, or any other reasons which may signify that repentance was not done out of fear of Allah, magnifying Him and His sanctity, fearing losing ones status towards Him and being expelled from His mercy, and to be deprived from seeing His face in the Hereafter. Surely, this kind of repentance is different from that of those who do it to satisfy certain needs.

Moreover, one should doubt repentance if his determination grows faint, or if his heart inclines towards the sin from time to time and remembers the sweetness of sin's indulgence.

One should also doubt his repentance if he finds himself in tranquility and confidence that his repentance is true as if he was given a decree with immunity from Allah's punishment. One should also doubt his repentance if he lacks emotion, his heedlessness continues, he does not start to do righteous deeds, which he did not do before repentance.

(5) Signs of the Acceptance of Repentance

Ibn Al-Qayim (may Allah bestow mercy upon him) also said: "The accepted and correct repentance has many evidences:

First: The state of the servant after repentance should be better than his state before repentance.

Second: He should be frequently in fear of Allah and in no way

should he feel that he is secure from Allah's devising. He should be in this state until he hears the voice of the angel of death,

﴿Fear ye not!﴾ (they suggest), 'Nor grieve! But receive the Glad Tidings of the Garden (of Bliss) the which ye were promised! ﴿﴾

(Fussilat:30)

Third: Having a broken heart and feeling remorse according to the enormity of the sin. In his commentary on the verse:

﴿The foundations of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are torn apart to pieces. ﴿﴾

(Al-Tawbah: 110)

Ibn Uaynah said, "Their hearts are cut by repentance". As a matter of fact, terrible fear of punishment leads to this. This is the real repentance. When he truly has a broken heart out of regret and fear of the horrible abode. If not, he would regret in the Hereafter, where there is no avail.

Fourth: Of the requirements of the sincere repentance is a special humbleness in the heart of the one who sin. Eventually, he said:

O Allah I ask You by Your honor and my humbleness, to forgive me. I ask You by Your Power and my weakness, and by Your self-sufficiency and my need. Before You is my lying, sinful forehead. You have many servants but I do not have a Lord save You. There is neither refuge, nor escape but to You. I invoke You as a miserable sinner, and pray to You the prayer of a frightened blind man whose head is bowed, whose body is humbled, whose face is dusty, whose eyes are soaked with tears, and whose heart is humbled to You.

O You to Whom we resort in need

And seek Thy refuge in fear

None can repair what You break

No do they break what You make

Abu Al-Jalad said, "Allah the Almighty revealed to one of His prophets to say to his people, "Why do you secretly commit sins, while I see you! If you think that I do not see you, you then associate peers with Me. But if you think that I see you, you then regard Me the least of those who watch you."

(6) The following is an important question:

What is the ruling concerning the property gained from adultery, singing, wine, etc. after repentance?

We have two opinions:⁽¹⁾ He must return it to its owner.⁽²⁾ He should spend it in charity as assumed by Ibn Al-Qayyim following Ibn Taymiyyah, and this is the most acceptable opinion. Therefore, he said, "the same is applied to those who cannot sort out the unlawful and lawful wealth. They should give unlawful wealth in charity."

Mercy and Sins

When the servant indulges in sins, his heart will be cleared from harshness, rudeness, and anger towards sinners on whom he was always invoking Allah to perish them to such an extent if he was able to kill them, he would do. He did all of this out of his anger towards defilement of Allah's prohibitions. Thus, his heart was clear from any

1. Ibn Al-Qayyim, *Madarij Al-Salikin*, vol. 1, p. 390-391.

2. Ibn Rajab Al-Hanbali, *Jami' Al-'Ulum wa Al-Hikam*, What is the Judgment of Giving the Unlawful Property in Charity, The Tenth Hadith, p. 87-90.

mercy towards sinners. So, he only looked at them through contempt and scorn, and only spoke of them with dispraise and censure. But when he is secludes himself, appeals to Allah, and returns to Him, this harshness and rudeness will be changed to relentness, mercy, and leniency towards sinners, at the same time, he clings tenaciously to Allah's limits. Moreover, his invocation will be on their side and he will ask Allah's forgiveness for them⁽¹⁾

So, what is the benefit he can get from this scene, and what are the best results of it!

1. *Madarij Al-Salikin*, vol. 1, p. 426.

CHAPTER SECOND

This-Worldly Life

First: Allah, the Almighty said:

﴿(Gross) multiplying diverts you. Till you visit the cemeteries. Not at all, (but) eventually you shall know. (Again), not at all, (but) eventually you shall know. Not at all, (but) if you know with the knowledge of certitude. Indeed you shall definitely see Hell-Fire. (Again), indeed you shall definitely see it with the eye of certitude. There after indeed you shall definitely be questioned upon that Day concerning (true) Bliss.﴾

(At-Takaithur)

According to *Mukhtasar Ibn Kathir*, these verses mean that the love of this world along with its delights and vanities diverts you from thinking about the Hereafter. You became indulged in such vanities until you died and were buried. On the authority of Zaid Ibn Aslam, the Messenger of Allah (peace and blessings be upon him) said:

"﴿Multiplying diverts you﴾ i.e., from obedience, ﴿until you visit cemeteries﴾ i.e., until death comes to you."⁽¹⁾

Al-Hasan Al-Basri said: "﴿Gross multiplying diverts you﴾,

1. Reported by Ibn Abi Hatim.

means wealth and sons." Ubai Ibn Ka`ab said: "We understood the meaning of the Hadith that says, "If the son of Adam had a valley of gold..." from reading the Qur'an until the Ayah, ﴿Gross multiplying diverts you...﴾ was revealed."⁽¹⁾

Imam Ahmad reported on the authority of `Abdullah Ibn Al-Shakhir who said: Once I came to the Messenger of Allah (peace and blessings be upon him) while he was reciting the Ayah, ﴿Gross multiplying diverts you...﴾ After that he continued by saying that,

"The son of Adam said: 'My wealth, my wealth! while you have nothing of your wealth except what you have eaten, but it is vanished, and what you have worn, but it is worn out, or what you have given (as charity), and this is what you have retained.'"⁽²⁾

In his *Sahih*, Muslim reported on the authority of Abu Hurairah (may Allah be pleased with him)

"The servant says: "My wealth, my wealth. But he has nothing of his wealth except what he has eaten, but it is vanished, what he has worn, but it is worn out, or what he has given (as charity), this is what he has really retained. Otherwise, he will go and leave it to the people."⁽³⁾

Al-Bukhari reported on the authority of Anas Ibn Malik (may Allah be pleased with him) who said the Messenger of Allah (peace and blessings be upon him) said:

"To his grave, the deceased is followed by three

1. Reported by Al-Bukhari in the book of *Al-Riqaq*.

2. Reported by Ahmad, Muslim, Al-Tirmidhi, and Al-Nasa'i.

3. Reported only by Muslim.

things, namely, his family, his wealth and his deeds.
But after finishing his burial, two things return back
i.e., his family and wealth, and only one thing re-
mains with him i.e., his deeds."⁽¹⁾

Anas reported the Messenger of Allah (peace and blessings be upon him) as having said:

"The son of Adam is grows older while two things accompanied him; persistence and hope in long life."⁽²⁾

Al-Hafiz Ibn `Asakir, in his writing on the biography of Al-Ahnaf Ibn Qays, mentioned that: "Once Al-Ahnaf saw a man holding a dirham. He said: 'To whom does this dirham belong.' The man replied: 'It is mine.' Al-Ahnaf said: 'It is yours if you spend it on a deed for which you can be rewarded, or in a thing with which you seek Allah's favor.' Then he quoted the poet who said:

*Wealth owns you if you do not spend it
But you own wealth if you spend it.*

Concerning the Ayah: ﴿Not at all, (but) eventually you shall know. (Again), not at all, (but) eventually you shall know,﴾

Al-Hasan Al-Basri said: 'This is a repeated threat.' Al-Dahak said: 'Not at all, (but) eventually you shall know.' i.e., the disbelievers, ' (Again), not at all, (but) eventually you shall know.' i.e., the believers. Then he said, ﴿Not at all, (but) if you know with the knowledge of certitude.﴾ i.e., if you had really known, you would have been diverted from seeking the Hereafter until you came to the graves. Then he said, ﴿indeed you shall definitely see Hell-Fire. (Again), indeed you

1. Reported by Al-Bukhari, Muslim and Al-Tirmidhi.

2. Reported by Muslim and Al-Bukhari.

shall definitely see it with the eye of certitude. ﴿ This is the explanation of the previous threat. What is meant is that Allah has threatened them with such case, namely the seeing of the people of the Fire. As it is reported, when the Fire sighs, every near angel and sent prophet will kneel down due to the grandeur, gravity of its sight. Concerning Allah's saying, ﴿ Thereafter indeed you shall definitely be questioned upon that Day concerning (true) Bliss. ﴿ i.e., you will be asked about things which Allah has bestowed upon you such as health, security, provision, and the like whether you gave thanks for them or not."⁽¹⁾

Second: Allah, the Almighty said:

﴿ Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring. Enjoin Prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee: But the (fruit of) the Hereafter is for Righteousness. ﴿

(Taha: 131-132)

Ion Kathir, (may Allah have mercy on him) said: "Allah the Almighty said to his Prophet (peace and blessings be upon him) do not look at the ease and happiness with which We test those who are luxurious and those like them. And few amongst My servants are grateful. Mujahid said: ﴿ To parties of them. ﴿ i.e., the rich people, for what Allah has given you is more charitable. For this, He said: ﴿ But the provision of thy Lord is better and more enduring. ﴿

In the *Sahih*, it is mentioned that: "When `Umar Ibn Al-Khattab

1. Al-Sabuni, *Mukhtasar Tafsir Ibn Kathir*, vol. 3, p. 671-673.

entered on the Messenger of Allah (peace and blessings be upon him) in the upper room in which he retired himself due to his anger with his wives, he found him lying on a mat without bedding on it. And there was nothing else in the house except some hanged flimsy *Qirdh* (a plant whose leaves are used in tanning of skins). Thereupon, `Umar started to cry. The Messenger of Allah (peace and blessings be upon him) said: 'Why do you weep `Umar? `Umar replied, 'O Messenger of Allah, Kusrau and Caesar are prosperous and are given worldly luxuries, and you are the one whom Allah has chosen amongst His creatures! The Prophet said, 'O Ibn Al-Khattab! Do you have any doubt (that the Hereafter is better than this world)? These people are given the reward of their good deeds in this world only.'" Thus, the Prophet (peace and blessings be upon him) was the one who renounced this world the most when he was given the pleasures of this world, he chose to spend them on the servants of Allah.

On the authority of `Atta' Ibn Yasar from Abi Sa'id who said: the Messenger of Allah (peace and blessings be upon him) said:

"What I fear for you the most is what you may be given of worldly pleasures.' The Companions said, 'O Prophet of Allah! What do you mean by worldly enjoyments?' He replied: 'The favors of Allah.'"⁽¹⁾

Qatadah and Al-Sadi said: ﴿Enjoyment of this life.﴾, namely, the pleasures of this worldly life." Qatadah said: ﴿To test them therein,﴾ means to test them with trials, and ﴿Enjoin Prayer on thy people, and be constant therein,﴾ means, deliver your people from the torture of Allah by enjoining them to observe the Prayer and be constant therein as the Almighty Allah said: ﴿O ye who believe! Save yourselves and

1. Reported by Ibn Abi Hatim on the authority of Abu Sa'id.

your families from a Fire... ﴿﴾ and ﴿﴾ We ask thee not to provide sustenance: We provide it for thee. ﴿﴾

Al-Thawri said: ﴿﴾ We do not require you to ask. ﴿﴾ Ibn Abi Hatim reported on the authority of Thabit who said: "When the Prophet (peace and blessings be upon him) suffered from any penury, he called on his family, 'O my people, perform Prayer.'" Thabit also said: "When the prophets were afflicted with any hardship, they hastened to Prayer." The Messenger of Allah (peace and blessings be upon him) said:

"The Almighty Allah said, "O son of Adam, if you are devoted to My worship, I would fill your breast with opulence and I would deliver you from your poverty. Otherwise, I would occupy your breast (with worldly matters) and you would remain in your poverty."⁽¹⁾

On the authority of Zaid Ibn Thabit who said: I heard the Messenger of Allah (peace and blessings be upon him) said:

"For those whose ultimate concern is this worldly life, Allah will scatter his affairs and will make his poverty between his eyes, and he would not attain anything except what he is destined. And whosoever kept the thought of the Hereafter in their mind, Allah will unite his affairs for him, and would make his richness in his heart and this worldly life will unwillingly come to him."

Allah says,

﴿﴾ But the (fruit of) the Hereafter is for Righteous-

1. Reported by Al-Tirmidhi and Ibn Majah on the authority of Abu Hurairah.

ness, ﴿

i.e., the best end in this world and the Hereafter, namely the Paradise, will be for those who are pious to Allah..."⁽¹⁾

Third: The Messenger of Allah (peace and blessings be upon him) says,

"If the worldly life were weighed, it would not even amount to the weight of the wing of a fly, then the disbeliever would not even be allowed to drink one mouthful of water."

(Reported by Al-Tirmidhi whod said that it is a *Sahih hadith*.)

1. See, *Mukhtasar Tafsir Ibn Kathir*, vol. 2, p. 499.

THIRD CHAPTER

Death

Almighty Allah says:

﴿All that is on the earth will perish: but will abide
(for ever) the Face of thy Lord, Full of Majesty,
Bounty, and Honor.﴾

(Ar-Rahman: 26-27)

In *Mukhtasar Minhaj Al-Qasidin*, the following is mentioned:
"Remember well⁽¹⁾ that whoever is occupied with this world and its temptations, his heart will inevitably be heedless of remembering death and if he remembers the death, he will hate and averse from it..."

Remembering death entails blessings and favors. Thus, he who engaged in this world may reach the degree of its hate and aversion from it by remembering death. That is because remembering death disturbs and spoils his enjoyment in this life.

Excellence of Remembering Death

Allah the Almighty says:

﴿Every soul shall have a taste of death: And only on
the Day of Judgment shall you be paid your recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of

1. See, *Mukhtasar Minhaj Al-Qasidin*, p. 382-389.

life): For the life of this world is but goods and chattels of deception. ﴿

(Al-`Imran: 185)

On the authority of Abu Hurairah (may Allah be pleased with him) who said the Messenger of Allah (peace and blessings be upon him) said:

"Remember often the ender of pleasures: death."

(Reported by Al-Tirmidhi who said that it is a *Hasan hadith*.)

Death is a serious matter, but people are heedless of remembering it because they do not frequently think about it and when they do, they do it with a heedless heart. To change this state, one has to completely devote his heart to remembering death like the one that intends to set out on a journey to a remote desert or to sea. It is also beneficial for him to remember his friends, relatives and others who passed before him.

Ibn Mas`ud (may Allah be pleased with him) said that: "Fortunate is the one who takes examples from others." Abu Al-Darda' (may Allah be pleased with him) said: "If the dead are mentioned before you, count yourself amongst them." Moreover, a person should regularly visit the graves and when he finds himself inclined to this world, he should immediately remind himself that he would inevitably leave it.

It is reported on the authority of `Abdullah Ibn `Umar who said that: "The Messenger of Allah (peace and blessings be upon him) took me by the shoulder and said:

"Be in the world as though you were a stranger or a wayfarer."

The son of `Umar (may Allah be pleased with him) used to say:

"At evening do not expect (to live till) morning, and

at morning do not expect (to live till) evening. Take
from your health for your illness and from your life
for your death."

It is also reported on the authority of Abu Zakariah Al-Taimi that:
"While Sulaiman Ibn `Abd Al-Malik was sitting in the Sacred Mosque, an inscribed stone was brought to him. He asked for someone to recite it. The man said, 'O son of Adam, if you were to know your near death, you would renounce your hope of long life, would shun increasing your bad deeds, and would abandon your insistence and tricks (for longer life). But you will remorse when you die and leave your family, retinue, sons, and sibs. You will never return (to this world), nor increase your good deeds. So, prepare for the Day of Judgment, the Day of Regret and Remorse."

Why people desire long life

There are two reasons of hope for long life: Love of this world and ignorance.

Love of this world: When man feels at ease with the desires, pleasures, and temptations of this world, it will be difficult to detach his heart from its love. Consequently, his heart will no longer think about its departure from this world. When man hates something, he tries his best to keep it away from him. Man is always occupied with false hopes that coincide with his desires of this world and its requirements such as wealth, family, house, friends and the like. So, his heart becomes completely engaged in thinking of this world and is heedless of remembering death or expecting its nearness. Occasionally he thinks about death, he delays thinking about it and promises himself by, "You still have a lot time when you get older you will repent. When he grows up, he says, wait until you attain old age. When he at-

tains old age, he says, wait until I finish from building this house or returning from other activities such travel. He will continue in such a way until death surprisingly takes him in an unexpected time and his grief will be forever.

Truly, most of torture and grief of the people of Hell is from 'will'. They will say alas! Our fate is because of 'will'. The reason behind all of this hopes is love of this world and feeling at ease with it, and being heedless to the Prophet's (peace and blessings be upon him) advice,

"Love whatever you like, for you will inevitably be separated from it."

Ignorance: It means that man depends on his youth and thinks that his death is far. Does he not realize that the elders of his community would be more numerous had many not died in their youth? It is possible, that, for every one old man who lives, therefore of young people who died. Man may also boast about his health but does not know when disease may attack him suddenly, even though may believe that it would occur. When disease attacks a man, the probability of death becomes reality. He should know that death has no set time, such as summer, winter, spring, autumn, day, night, or a particular age, such as youth, elderliness and the like. If he does this, he will seriously think about and prepare for it.

Inequality of People Regarding Hope of Long-life

People are extremely different with regard of hope for long life. Some of them hope to attain elderliness; some have wish for immortality and some hope for a short life. It is reported on the authority of Abi `Uthman Al-Mahdi who said: "I attained the age of one hundred and

thirty and all things decrease as time goes by except my hope for long life."

With respect to the desire for short life, it is reported that the wife of Habib Abi Muhammad said that: "Abi Muhammad used to say to me, if I died today, send to so and so and told him to do such and such. She was asked: Did he have a dream? She replied: This is what he used to say every day."

It is also reported that Muhammad Ibn Abi Tawbah said that: "Once Mu`ruf performed *Iqamah* (second call to Prayer) and said to me, advance and lead the Prayer. I told him, if I lead you this time, I would never lead you again. Thereupon, Ma`ruf said, do you talk to yourself with the hope to pray again? I take refuge in Allah from desiring long life, for it can deprive a man from the good of his deeds."

This is true of many ascetics, as they desire a short life. If a person desires for a short life, he will strive to do their deeds to perfection. That is because if man thinks that he will die on that very day, he will prepare himself as a deceased person. Thus, if he lives until evening, he thanks Allah for His protection, and thinks that he will die on that night, so he proceeds to work to perfection.

Many hadiths are reported concerning prompting of work and proceeding for it. For example, it is mentioned in the *Sahih* of Al-Bukhari on the authority of Ibn `Abass (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said:

"Two blessings deceive many people: health and leisure time."

In another narration, the Messenger of Allah (peace and blessings be upon him) said to a man while admonishing him:

"Take advantage of five things: your youth before your elderliness, your health before your disease, your opulence before your penury, your leisure before your engagement, and your life before your death."

`Umar (may Allah be pleased with him) used to say: "Patience is good in everything except the matters concerning the Hereafter." Al-Hasan also is quoted to have said: "I am surprized by those people who should prepare for their death yet they are heedless of it. Have they not learned their lesson from their ancestors who were also heedless about death but are now dead themselves."

Moreover, Suhaim, the slave of Banu Tamim, said that: "Once I sat beside `Abdullah Ibn `Abdullah while he was praying. So, he shortened his prayer and came nigh to me saying, let me take rest through addressing your need for I am in anticipation for something. I asked him: What is this for which you are in anticipation? He replied, 'the angel of death. `Abdullah used to pray one thousand Rak`ah daily."

These people always hurried proceeding to righteous deeds. Ibn `Umar used to get up during the one night for more than one time and perform Prayer. `Umair Ibn Hani' used to hymn the Glory of his Lord hundred thousand times daily. Similarly, Abu Bakr Ibn `Ayash said: "In this corner, I recite the Glorious Qur'an eighteenth thousand times."

Remembering of Death Trials

Truly, if man does not have to face any trials in this life except those at the time of death, that in itself is a great trial. It is comparable to people who enjoy the best luxuries of this world. If they heard of an imminent attack upon them by an enemy, they will lose all concern for those luxuries. This should be our relationship with death. With every breath that we take, we should remember that death could be upon us by our next breath and that we could be facing the trials associated with our own death. Many times, however, we allow ourselves to become heedless as we fall victim to our own ignorance and pride.

The trials of death are worse than being assaulted with a sword because an injured person can still use his strength to call for help. At the time of death, however, the suffering is so great that a dying person cannot call for help although he would like to stop his suffering, even crying or screaming for help. His soul is pulled from every vein and every organ gradually dies. First, his feet cold, then his legs, then his thighs, then his soul reaches the throat. Whence, his sight is ceased to function and the door of repentance is closed before him. The Messenger of Allah (peace and blessings be upon him) said:

"Allah accepts repentance of His servant until his soul reaches his throat."

Thinking the Best of Allah

It is reported in an authenticated *hadith* that,

"None of you should face death without thinking the best of Allah."

It is also reported that the Prophet (peace and blessings be upon

him) entered on a dying man and said: "What about you? He replied: 'I hope for Allah's forgiveness and I fear my sins.' The Prophet said:

"Never will these two things be in the heart of a servant, without Allah giving him what he hopes for and protect him against what he fears."

Although fear of death encourages man to perform his actions with excellence of the time of death, hope in Allah's forgiveness and mercy is preferable. At the time of death when our sight of this world is gone Satan comes and tries to make the dying person scared of death and dissatisfied with what he is experiencing. If we expect the best from Allah of this time (i.e., praying and hoping the Ar-Rahman would forgive us our sins), this would be the best weapon to defeat Satan.

When death came to Sulaiman Al-Taimi, he said to his son, "Talk with me about concessions, perhaps I may meet Allah while I think the best of Him."

Concerning remembrance of death, it is sufficient for us to quote Allah's saying to His Prophet (peace and blessings be upon him):

ﷻ Truly thou wilt die (one day), and truly they (too) will die (one day). In the end will ye (all), on the Day of Judgment, settle your disputes in the presence of your Lord. ﷻ

(Az-Zummar: 30-31)

Ibn Kathir (may Allah have mercy on him) mentioned that: It is reported on the authority of Ibn `Abbas who said: "The people will dispute with each other on the Day of Judgment to such an extent the soul will dispute with the body saying, you have done such and such. The body will reply, but you have ordered and enticed me. Thereupon,

Allah will send an angel to judge between them, who will say, 'your similitude is like that of disabled but seeing man and a blind man who entered an orchard. The disabled said to the blind I see some fruits there, but I cannot reach them. The blind said to him mount me and you can reach them and he did. Whom of them encroached upon the fruits? They replied, 'Both of them.' The angel will say, 'You passed a judgment upon yourselves.' i.e., the body is like a riding animal for the soul.⁽¹⁾

1. Al-Sabuni said: Ibn Mundih reported it in the book of the soul and Ibn Kathir did not attribute any weakness to it.

CHAPTER FOUR

Prayer

Almighty Allah commands:

﴿ And keep up the Prayer and bring the *Zakah* and bow down with the ones bowing down. ﴾

(Al-Baqarah: 43)

Among the *hadiths*, which indicate the merits of Prayer, are the following:

1- On the authority of Abu Hurairah (may Allah be pleased with him) who said, I heard the Messenger of Allah (peace and blessings be upon him) say,

"If there is a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet added, "That is the example of the five Prayers with which Allah annuls evil deeds."

(Agreed upon Tradition.)

2- On the authority of Ibn Mas`ud (may Allah be pleased with him) who reported that a man kissed a woman (unlawfully) and then went to the Prophet (peace and blessings be upon him) and informed him. Allah revealed:

﴿ And offer Prayers perfectly at the two ends of the day and in some hours of the night. Verily! Good

deeds remove the evil deeds. ﴿٢٠﴾

The man asked Allah's Messenger (peace and blessings be upon him), "Is it for me?" He said, "It is for all my followers."

This *hadith* indicates, as mentioned in *Tafsir* Ibn Kathir, that: "Doing righteous deeds cancels the previous sins". The Messenger of Allah (peace and blessings be upon him) says in this regard,

"Assuredly, Allah never cancels evil by means of evil, rather He cancels evil by means of good. Evil, therefore, never obliterates evil."

3- On the authority of `Uthman Ibn `Afan (may Allah be pleased with him) who said, I heard the Messenger of Allah (peace and blessings be upon him) say:

"When the time for a prescribed Prayer comes, if any Muslim perform ablution well and offers his Prayer in a perfect manner, it will be an expiation for his past sins, as long as he has not committed a major sin; and this applies to for all times."

(Narrated by Muslim)

4- On the authority of Jabir (may Allah be pleased with him) who said, I heard the Messenger of Allah (peace and blessings be upon him) say:

"Verily between man and polytheism (unbelief) is the negligence of Prayer."

(Narrated by Muslim)

5- On the authority of Abu Hurairah (may Allah be pleased with him) who said that, the Messenger of Allah (peace and blessings be upon him) said:

"The first thing that the worshiper of Allah will be called upon to account for in the Day of Judgment is Prayer. If it is good, he will gain success and prosperity; if it is bad, he will gain none but failure and loss. If his obligatory Prayer is incomplete, Allah, Glorified be He will say (to the angels): 'See if My servant have voluntary Prayers to complete the shortage therewith?' This, however, applies to all his remaining deeds."

(Narrated by Al-Tirmidhi who classifies it as *Hasan hadith*)

6- On the authority of Umm Habiba Ramlah Bint Abi Sufian, wife of the Prophet (May Allah be pleased with her) who said, I heard the Messenger of Allah (peace and blessings be upon him) say:

"A house will be built in Paradise for anyone who prays day and night twelve *Rak`as*."

Narrated by Muslim

In the narration of Al-Tirmidhi,

"... (The voluntary Prayers are) four *Rak`ahs* before Noon Prayer and two after it; two after Sunset Prayer, two after Night Prayer and two after the Down Prayer."

Al-Tirmidhi classifies it as *Sahih* and *Hasan hadith*.

7- On the authority of Ibn `Umar (May Allah be pleased with them both) who said, the Messenger of Allah (peace and blessings be upon him) said:

"Prayer in congregation is twenty seven times superior to Prayer offered by person alone."

8- `Ali (may Allah be pleased with him) said that, *Witr* Prayer is not obligatory like the five prescribed Prayers, but it is a *Sunnah*. The Messenger of Allah (peace and blessings be upon him) said,

"Verily Allah is *Witr* and loves *Witr*; so offer *Witr* Prayer, O People of the Qur'an."

(Narrated by Abu Dawud and Al-Tirmidhi who classifies it as *Hasan*.)

First: We may sum up what is mentioned in *Mukhtasar Minhaj Al-Qasidin*: "Know, you that, Prayer consists of pillars, duties and *Sunnan*. The spirit of Prayer is intention, devotion, and contemplation of heart. Without contemplation, invocation is of no avail since this will be but futile utterance. At the same time all other acts of Prayer will not bring forth its true targets, i.e., the act of *Qiyam* (Standing) connotes service and the act of *Sujud* (Prostration) implies humility and glorification which will never be attained through inattention. Allah, the Most High says,

﴿ Their meat shall never reach Allah, nor their blood;
but piety from you shall reach Him. ﴾

(Al-Hajj: 37)

It is clear now that what reaches Allah is the state of the heart which compels it to submit to the commands of Allah. In this way alertness and mindfulness are required in Prayer even if a lapse of negligence is pardoned by the Law-Giver so long as consciousness dominates it.

Prayer consists in the following factors:

1- Consciousness. It means disregard of all worldly interests and absolute contemplation of Allah. The cause of this contemplation is a

decisive intention since the man who has a decisive intention to do something, necessarily put his heart to it. Thus, consciousness has no place in Prayer but through a man is directing his intention to Prayer. The strength and weakness of intention differs according to the strength of belief in the Hereafter and his scorn of this world. Consequently, if you miss consciousness in Prayer, you should know then that the root cause of all this is weakness of belief and so you should exert your self to strengthen it.

2- Contemplating on the words which is the second step after consciousness. Consciousness may be present without grasping the meaning and so attention should be directed to grasping the meaning by refraining from thinking of other matters.

3- Glorifying and fearing Allah which emerges from two facts: Realizing the Glorification and Dignity of Allah and looking down upon one's self which would result in humility and consciousness.

Hope is also one of these factors. It has an important status that precedes a mere fear since men may fear the oppression of a king and hope for generosity.

The one who offers Prayer should, however, hope for the reward of Allah and fear the punishment due to his imperfection.

The worshiper should contemplate on every act of Prayer. When he hears the Call to Prayer he should remember the Call on the Day of Judgment and prepare himself to the answer, thinking how to reply. When he covers his private parts he should remember his hidden vices which no one knows but the Creator, and which require repentance and fear in order for them to be obliterated.

When he faces the *Qiblah* he turns his face towards the House of

Allah and turns his back to all other directions. Undoubtedly, directing his heart towards Allah is worthwhile. As he can in no way direct his face towards the *Qiblah* but by leaving aside all the other directions, he cannot also turn his heart to Allah but when he refrains from all other items.

When you say, *ٱللّٰهُ أَكْبَرُ* (Allah is the Greatest), your heart, however, should not belie your tongue. If you believe that there is something greater than Allah then you are a liar. Be careful lest you prefer the worldly desires to Allah Most High.

When you say, "I seek refuge in Allah from the accursed Satan", you should take into account that it is a resort to Allah, Glorified be He. In this case, if your heart is not in tune with your tongue, what you say will be nonsense and irrational. Try to grasp the meaning of what you say. When you say, 'Praise be to Allah, the Lord of the worlds' try to ponder about the meaning of the words. Think of Allah's Mercy when saying, 'The Most Compassionate, the Most Merciful'; and Glorification when saying, 'The Owner of the Day of Judgment', and so on.

We have mentioned previously that Zararah Ibn Abi Awfa (may Allah be pleased with him) when he recited the *Ayah*: *ٱلَّذِى يَوْمَ تَنتَفَخُونَ ٱلشُّجُرَ ٱلْكُنُوسَ أَتَمَطَّيْطُ ٱلْأَشْجَارَ أَكْبَرُ* (So when the Trump is trumpeted, he fell dead. This is, undoubtedly, due to his imagination of the scene.

When bowing, try to be humble before your Lord. Likewise, you should be more humble when prostrating since you place yourself in its proper and original position, namely, the earth from which you have been created. In this case try to reflect on what you say.

Finally, know you that performing Prayer in such a manner purifies and enlightens the heart which, in turn, could behold the Glory of Allah. In fact, no one but the devout scholars can grasp these mean-

ing.

On the contrary, whoever performs Prayer without observing its implications would in no way grasp its significance. He may, furthermore, exceed the limit and deny its existence.⁽¹⁾

Imam Ahmad narrates⁽²⁾ on the authority of Muhna Ibn Yahia, "The more adherent they are to Prayer the higher in rank they attain in Islam. Their faith in Islam increases the more they perform Prayer. Then, O servant of Allah, judge yourself and be careful lest you may meet Allah, Glorified be He, with a weak faith, since the status of Islam in your heart is equal to that of Prayer therein."

Second: Questionings of the Mind

There are many questionings issued by Satan to the Muslim in order to hinder him from Remembrance of Allah and from Prayer. Allah Most High declares:

﴿O you who have believed, surely wine and games of chance, and statues (for idols) and divining are only an abomination of Satan's doing, so avoid it, that possibly you would prosper. Surely Satan would only (like) to excite enmity and abhorrence among you by means of wine and games of chance, and to bar you from Remembrance of Allah and from Prayer. Will you then be refraining?﴾

(Al-Ma'idah: 90-91)

1. *Mukhtasar Minhaj Al-Qasidin*.

2. See Ibn Al-Qayim '*Salah*'.

These questionings are as follows:

1- One may argue that, "So long as my heart is sound, Prayer has have no importance," pointing at his heart saying, "Piety exists here". He may further argue saying, "Actions are judged by intention".

In fact this claim is false for the following reasons:

1- Allah Most High says,

﴿ Surely the ones who have believed and done deeds of righteousness ﴾,

indicating that belief consists of belief and action.

2- The Messenger of Allah (peace and blessings be upon him) who said, "Piety exists here", is the same person who enjoined you to perform Prayer.

3- Whoever contemplates the saying of the Prophet (peace and blessings be upon him) in the *Sahih* that, "Actions are judged by intention," will realizes that there are two issues: action and intention. The former will not be accepted unless two conditions are fulfilled:

First: It should be in accordance with *Sunnah*. For example, we should pray only four *Rak`as* at Noon Prayer.

Secondly: It should be devoted only to Allah Glorified be He. In the previous example Prayer should be dedicated to Allah without show.

Commenting on the *Ayah*,

﴿ That He may try you, whichever of you is fairest in deeds ﴾,

Al-Fudail said, "These are those deeds which are characterized by devotion and legality. Action that is characterized by devotion and de-

prived of legality will never be accepted and *visé versa*. Devotion means to seek Allah alone with this action, and legality means that the action should be in accordance with *Sunnah*.

Allah tells the truth saying,

﴿ So whosoever hopes for the meeting with his Lord,
then let him do righteous deed, and not associate any-
one in the worship of his Lord. ﴾

(Al-Kahf: 110)

Could the man who does not perform Prayer claim that, "Eating is judged by intention" and so abstain from food claiming: "Actions are judged by intention" and so refrain from Prayer!

Note:

Ibn Mas'ud (may Allah be pleased with him) said, "Speech proves futile without action; speech and action cannot avail without intention; and speech, action, and intention are of no avail if not in accord with the *Sunnah*."

2: Moreover, one may argue that, "Action is an act of worship!"

In fact, man will never be rewarded for any action except after the perfection of his Prayer, even if he builds a mosque everyday and gives each Muslim 1000 dinars in charity. It is reported that Abu Hurairah (may Allah be pleased with him) said, I heard the Messenger of Allah (peace and blessings be upon him) say,

"The first thing that the worshiper of Allah will be called upon to account for on the Day of Judgment is Prayer. If it good, he will attain success and prosperi-

ty; if bad, he will attain none but failure and loss."

Furthermore, a Muslim will be rewarded for every act done for the Sake of Allah, even marital relation between the husband and his wife. Muslim narrated that the Messenger of Allah (peace and blessings be upon him) said,

"... and in man's sexual intercourse (with his wife) there is a *Sadaqah* (charity)'. They (the Companions) said: 'Oh, Messenger of Allah, is there is a reward for any of us who satisfies his sexual passion?' He said, 'Tell me; if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should get a reward for.'"

The Muezzin may call to Prayer while some people are busy. When they are told to stop working and attend Prayer. 'Work is an act of worship', they would reply. Further, they are so ignorant that they may argue that, 'Once, the Messenger of Allah entered the mosque and saw a man sitting. The Messenger of Allah asked the man, 'Who brings you bread?' 'My brother', the man replied. The Messenger of Allah then said, 'Your brother is better than you.'

In fact, this *hadith* is incorrect and the Prophet (peace and blessings be upon him) is as an innocent as the wolf falsely accused with killing Ya`acub's son (Yusuf). Moreover, in *Riyad Al-Salihin*, under the sub-title of '*Al-Yaqin wal Tawakul*' it is reported by At-Tirmidhi on the authority of Anas who said, 'There were two brothers in the lifetime of the Messenger of Allah (peace and blessings be upon him). One of them used to accompany the Prophet (peace and blessings be upon him) while the other engaged in a profession to earn his livelihood. The worker complained to the Prophet (peace and blessings be

upon him) of the attitude of his brother. Thereupon the Messenger pointed out, "You may derive sustenance (by Allah) by him."

O servant of Allah, do not delay Prayer when it is due not even for a moment, since this world will surely come to an end. The wealthy are those who obey Allah; whereas the poor are those who disobey Him. It is said that whoever gets acquainted with Allah misses nothing. On the other hand, whoever misses Allah gains nothing. Undoubtedly, man with Allah is regarded to be the richest even if he possesses nothing but bread to eat. On the contrary, if man keeps away from Allah he becomes the poorest even if he possesses the whole world and what it contains.

O servant of Allah, remember the call of the grave, 'O son of Adam, I am the place of alienation, the place of darkness, the place of worms and the place of desolation. When a righteous person dwells in me I will be an abode of mercy for him, but whosoever dwells in me as disobedient I will be an abode of torment for him.

O my fellow Muslim, if you are one who delay Prayer from its due time, now you should return to make amends and prostrate yourself before the Lord of Heaven and earth. It is enough to recite in your Prayer *Surah Al-Fatiha* only, if you have not memorized any other verses of the Glorious Qur'an. If you have not memorized *Tashahud* (the Words of Greetings), you may pray without it until you memorize it. Try to observe the five obligatory Prayers first, and the voluntary ones, later on. If you do not remember the number of *Rak`as* to each time of Prayer, you can do so, thus:

- a- Two *Rak`as* for the Dawn Prayer,
- b- Three for the Sunset Prayer,
- c- Four *Rak`as* for each of the Noon, the Afternoon and Night

Prayers.

3: Furthermore, one might argue, "So and so observes Prayer but maltreats others!"

In reality, no one is regarded as a proof in Islam save the Messenger of Allah (peace and blessings be upon him) since Allah Most High says,

﴿ Then whatever the Messenger brings you, then take it; and whatever he forbids you then give over. ﴾

(Al-Hashir: 7)

In addition, such a man disfigures the image of Islam by doing such actions. Then you must clarify this image with Prayer and good character. Moreover, such a man may repent one day since Prayer will lead him away from evil. It is reported that once the Prophet (peace and blessings be upon him) was asked about a man who used to observe the Night Prayer and yet would commit the crime of stealing. The Messenger of Allah (peace and blessings be upon him) said,

"Surely, that which you say (Prayer) will lead him away (from evil)."

(Reported by Al-Bazar and mentioned in *Miskaht Al-Masabih*).

4: One may say also that, "Although so and so keeps performing Prayer yet Allah gives him a limited income. Thus, he has no money, cars, real estates, etc. Whereas so and so does not observe Prayer, yet Allah ever grants him abundance!"

In fact the bounty of Allah Most High is not a sign of His love to a man and *vice versa*. Ibn Al-Qaiym (May Allah bestow mercy on him) said, "Allah, Glorified be He, knows well the places of gifts and states of limitation and prevention. Through His Praise and Wisdom

He gives and prevents. Thus the one who is led by prevention to surrender, submit and humiliate himself before Allah; in this case prevention will be turned to glorious gift. On the other hand if one indulges in seeking enjoyment in the gifts and neglects the Giver; the gifts in this case will be turned to naught. Whatever turns man away from the Lord is a misfortune, and everything that brings him near to Allah is a mercy."⁽¹⁾

In Imam Ahmad's *Musnad* it is mentioned that the Messenger of Allah (peace and blessings be upon him) said,

"Verily, Allah Most High has distributed virtues among you in the way He distributed your sustenance. He gives the embellishment of life to whom He loves and whom He loves not, yet He confines religion to the ones whom He loves. Therefore, whoever is granted religion, it would be a sign of Allah's Love for him."

Allah, Glorified and Dignified be He, states,

﴿Do they reckon that for whatever wealth and sons We grant them. We (provide them) swiftly with charitable (benefits)? No indeed, (but) they are not aware.﴾

(Al-Mu'minun: 55-56)

5: Beware of *Iblis* (the Devil):

When man starts to be steadfast in offering Prayer, he may be inflicted with some calamities as a test from Allah Most High. In this case the accursed Devil inspires to the man that these calamities took

1. Ibn Al-Qaiym, *Zad Al-Mi`ad*, vol. 2, p. 361.

place when he started to offer Prayer so he should abandon Prayer in order to escape these trials. Then, O servant of Allah, you should know that these calamities are great gifts from your Lord, as it is reported that,

"I try them with trials to purify them from sins and errors."

And the Sacred *hadith*,

"I love the invocations of some of My servants and therefore I try them with calamities for them to invoke me saying, 'Oh our Lord'."

6: Another may disclose, "I like to offer Prayer but I feel shy to ask how to perform it."

Here you should know that knowledge stands being lost because of pride and shyness. You should further question yourself that are you better than the Prophet (peace and blessings be upon him) who was taught by the angel Gabriel how to perform Prayer.

7: Yet another may declare, "I can perform Prayer individually but I do not know how to perform it in congregation and I feel shy to offer Prayer in congregation lest people may laugh at me."

In reality people will not laugh at you. In case some of them do so it is not equal to the laugh of all creatures at a disobedient man in the Day of Judgment. How severe is the shame before the Lord of all worlds!

8: And yet another one may say, "I wish to offer Prayer but the employer prevents me claiming that Prayer wastes time."

Allah Most High, says:

﴿Does mankind reckon that they will be left to say,
'We believe' and not be tempted?﴾

(Al-`Ankabut: 2)

Again He Most High, says,

﴿And whosoever is pious to Allah, He will make for
him (a way) of going out, and He will provide Him
from where he does not (expectedly) reckon.﴾

(Al-Talaq: 2-3)

The Messenger of Allah (peace and blessings be upon him) says,

"No obedience is required of someone in disobedi-
ence to Allah, obedience is required only in what is
good."

9: Some woman may claim that she cannot offer Prayer because she has a baby who urinates on her clothes. Then what is the rule for this?

Sheik Said Sabiq said in his well-known book *Fiqh-ul-Sunnah* that, "It is reported from `Ali (may Allah be pleased with him) that, the Messenger of Allah (peace and blessings be upon him) said,

"The urine of a baby boy can be purified in clothes by
sprinkling water on the spot while the urine of a baby
girl must be washed away."

Qatadah said, "The above rule holds good the baby boy has so far fed on nothing but mother's milk. But when he eats something other than breast feed, his urine must be washed away." Reported by Ahmad and People of *Al-Sunnan* except Al-Nasa'i.

Al-Hafiz said in *Al-Fath*: Its chain of transmitters is *Sahih*.

It now becomes clear that sprinkling water on the spot so long as

the baby boy has fed on nothing but human milk can purify the urine of the baby boy. But if he has fed on something other than breast milk, the Muslim jurists are in agreement that his urine must be washed away.

10: What is the rule for a woman with chronic vaginal discharge, a person unable to hold back intermittent drops of urine oozing from him and persons who are in state of chronic annulment of ablution, such as continually breaking wind and excrement?

It is mentioned in *Fiqh-ul-Sunnah* that, "A woman with chronic vaginal discharge, a person unable to hold back intermittent drops of urine oozing from him and persons who are in state of chronic annulment of ablution, such as continually breaking wind and excrement should perform ablution before every Prayer so long as this state of annulment of ablution is continuous and there is no way to control it. Their Prayer, however, is sound by this way since their condition is beyond control."⁽¹⁾

Note: *Istihada* (chronic vaginal discharge) is defined in *Fiqh-ul-Sunnah* as the continuity of vaginal discharge of blood in times other than the menstrual period.⁽²⁾

11: What is the rule for sperm, *Madhy* and *Wady*?

We may sum up the following rules from *Fiqh-ul-Sunnah*:

"1- Sperm: if it is still wet then it is recommended that it be washed away and if it became dry then it may be rubbed off. `Aishah (May Allah pleased with her) said, "I used to rub the sperm off the

1. *Fiqh-ul-Sunnah*, vol. 1, p. 100.

2. *Fiqh-ul-Sunnah*, vol. 1, p. 148.

clothes of the Messenger of Allah (peace and blessings be upon him) if dry and to wash it off if wet." It should be noted also that the purificatory bath (*Ghusl*) is obligatory once the sperm exits from male or female out of lust whether it occurs while asleep or awake. This is according to the saying of the Prophet (peace and blessings be upon him),

"Water (*Ghusl*) is obligatory for water (sperm)."

(Reported by Muslim)

Here, we should bear in mind the following:

a- When sperm exits because of cold or disease (not because of sexual excitement), then *Ghusl* is not binding.

b- If one experiences a wet dream and finds no sperm, *Ghusl* is not binding. If it exits after he gets up, then he should perform *Ghusl*.

c- If one wakes up and sees a wet discharge, but does not remember any experience with a wet dream, then he should perform *Ghusl* if he is sure that this wet discharge is sperm. Mujahid and Qatadah say, "*Ghusl* is not binding unless when he is sure that this wet discharge is sperm, since purification is a basic state and so cannot be removed by mere doubt."

d- If one feels the sperm in motion and so holds his penis to stop it, *Ghusl* is not binding as long as the sperm is not discharged. However, if he walks and then sperm flows, *Ghusl* becomes obligatory.

e- If one sees a sperm on his clothes but does not remember when it settled there, he should repeat Prayers as of the last sleep.

2- *Wady*: It is a thick, cloudy and white fluid that flows after urinating or carrying something heavy. There is no difference among the jurists on the impurity of this fluid. `Aisha (May Allah be pleased with her) said, "As for *Wady* which flows after urinating, he should wash

his penis and testicles and perform ablution, though not *Ghusl*."

3- *Madhi*: It is a thin, sticky and white fluid caused by lust. One may not feel with its discharge. It flows, however, from male or female even though it is more with woman. There is consensus also among jurists on the impurity of this fluid. One should wash the affected portions of clothes and that is enough to sprinkle water on the affected portions of the body since there is great difficulty in avoiding such impurity especially the single youth."⁽¹⁾

Third: Midnight Prayer:

Allah Most High, says:

﴿ They used to slumber (only) little of the Night, and
before dawn they would seek forgiveness. ﴾

(Al-Dhariyat: 17, 18)

Abdul Allah Ibn Salam (may Allah be pleased with him) said, the Messenger of Allah (peace and blessings be upon him) said:

"O people, promulgate peace (Islamic salutation), feed (others) out of your provision and offer Prayer at night while people are sleeping, and you shall enter the Paradise of your Lord with peace."

(Reported by Al-Tirmidhi who classifies it as *Sahih* and *Hasan* *hadith*.)

In *Mukhtasar Minhaj Al-Qasidin* it is mentioned that: Allah Most High says:

﴿ Their sides shun (their) recumbencies. ﴾

(Al-Sajdah: 16)

1. *Fiqh-ul-Sunnah*, vol. 1, pp. 37, 39, 107- 110.

The Prophet (peace and blessings be upon him) says:

“Persist in offering Midnight Prayer since it is the custom of the righteous men and it will bring you closer to your Lord. It is the cause of forgiveness of sin as well as an abstinence away from it.”

Al-Hasan Al-Bisari (May Allah bestow mercy upon him) said, 'I have never experienced some thing more hard than Prayer at the mid-night.' Then he was asked, 'Why do those who are constant in offering Midnight Prayer have bright and beautiful faces?' He responded, 'Because they live in communion with Allah and so He graces them of His Light.'

Some scholars of *Hadith* say, 'Whosoever passes most of the night in Prayer, enjoys a bright and good face in the daytime.'"

Causes that facilitate offering Midnight Prayer

You should know that offering Night Prayer is a hard task save for one who sticks to the impulses that facilitate offering it. These impulses may be classified into external and internal.

Among the external impulses are the following:

- Avoiding over-eating. Some wise men have said, "O people who seeks the reward of Allah do not eat much lest you may drink much, sleep much and lose much."
- One should avoid overworking himself during daytime.
- One should sleep in the time of siesta since it provides one with energy for Midnight Prayer.

- Avoiding sins.

Al-Thawri said, "I was deprived of the virtue of offering Midnight because I have committed fifty sins."

Among the internal impulses are the following:

- Purity of heart towards Muslims and the avoidance of innovations (*Bid`a*).

- Fear (of Allah's punishment) and abandonment of worldly interests.

- Acquaintance with the merits of offering midnight Prayer.

Moreover, among the most virtuous incentives for Midnight Prayer are the Love for Allah Most High as well as deep-rooted belief that when one stands to offer Midnight Prayer he is in communion with His Lord, conferring with and beholding Him.

Abu Sulaiman (May Allah bestow mercy upon him) says:

"Those who used to offering Midnight Prayer are more absorbed in it than the ones who are absorbed in entertainment and play. If there were no a Midnight Prayer. I would never have loved to stay in this world."

Muslim reported of Jabir that he said, I heard the Messenger of Allah (peace and blessings be upon him) say:

"There is an hour during the night in which no Muslim individual will ask Allah for good in this world and the next without His granting it; and that applies for every night."⁽¹⁾

1. *Mukhtasar Minhag Al-Qasidin*, pp. 67,68.

It is reported of Jabir (May Allah bestow mercy upon him) that, the Messenger of Allah (peace and blessings be upon him) said,

"Once the mother of Sulaiman Ibn Dawud (Peace be upon them) said to her son, 'O my son, do not indulge in much sleeping during night since much sleeping during the night will make man poor in the Day of Judgment.'"⁽¹⁾

1. Reported by Ibn Majah in his *Sunan*.

CHAPTER FIVE

Du`a' (Supplication)

Allah Most High says:

﴿ And when My bondmen ask you concerning Me.
Then surely I am near, I answer the invocation of the
caller when he calls upon Me ﴾

Section 1

The merits of supplication (*Du`a'*)

A) It is mentioned in *Tuhfat Al-Dhakhirin* what may be summed up as:

"Ibn Hibban reported in his *Sahih* that, the Messenger of Allah (peace and blessings be upon him) said,

"*Du`a'* is (an act of) worship." Then he recited,
﴿ And your Lord has said, 'Supplicate to Me and I
will answer you. Surely the ones who wax too proud
to do Me worship shall so on enter Hell utterly ab-
ject. ﴾" (Ghafir: 60)

Al-Shawkani (may Allah bestow mercy upon him) continues:
"*Du`a'* is the highest and supreme kind among the virtuous kinds of
worship. The above-mentioned verse, thus, indicates that *Du`a'* is an
act of worship in itself. Allah commands His servants to invoke Him
saying, 'Surely, the ones who wax too proud to do Me worship'. as an

indication that *Du`a`* is an act of worship and abstaining from it is regarded as an arrogance. However, there is no so heinous act as such attribute. The wonder here is how man can feel so proud that he abstains from *Du`a`* to his Creator and Sustainer, Who brought him into existence after he was nothing and Who is the Creator, Sustainer, the One who brings life and death, and the One who rewards and punishes! This arrogance, undoubtedly, is an act of madness and unbelief towards the Divine gifts."

[There are many *hadiths* have been mentioned by the author in the book. In fact, some of them are Weak (*Da'if*), but they contain virtues and merits which are in accordance with the scholars of *hadith*.]⁽¹⁾

a) The Messenger of Allah (peace and blessings be upon him) said,

"If the gates of *Du`a`* are opened before a man, the gates of mercy will be opened before him."

Reported by Ibn Abi Shaiba in his *Musannaf*.

This *hadith* may indicate that whoever is guided by Allah to make *Du`a`* in humility and submission, this will be the cause of accepting his *Du`a`*.

1. See *Tuhfat Al-Dhakrin* by Al-Shawkani, pp. 19-24.

In Madarij Al-Salikin, the author says,

They wondered, 'how you complain to Him,'

Who from His Knowledge no thing is concealed?

Confidently I said,

'My lord is so pleased,

To see His servant bow his head.'

b) The Messenger of Allah (peace and blessings be upon him) said:

"Precaution never prevents predetermination. *Du`a'*, surely, has avail according to what already took place and what is not. A calamity may be descended from heaven when *Du`a'* meets it. Consequently, a confrontation between them will take place until the Day of Judgment."

(Reported by Al-Hakim in *Al-Mustadrak* and also by Al-Bazar)

However, we can conclude that, *Du`a'* is a part of Allah's Predetermination, i.e., He determines that something takes place unless His servant invokes Him, but if he invokes Him nothing will happen.

c) The Messenger of Allah (peace and blessings be upon him) said,

"Whoever abstains from asking Allah, He thus incurs the wrath of Allah upon him."

(Reported by Al-Tirmidhi)

In his *Musannaf*, Ibn Abi Shaiba reports that the Messenger of Allah (peace and blessings be upon him) said,

"Whoever abstains from invoking Allah, he thus incurs the wrath of Allah."

d) The Messenger of Allah (peace and blessings be upon him) said,

"Do not feel hopeless with *Du`a'*, since nobody is to be annihilated with *Du`a'*."

(Reported by Ibn Hibban)

e) Furthermore, the Messenger of Allah (peace and blessings be upon him) said,

"Whoever desires to have his *Du`a'* accepted by Allah in adversity, he should make frequent *Du`a'* in prosperity."

(Reported by Al-Tirmidhi)

f) The Messenger of Allah (peace and blessings be upon him) said,

"If a Muslim invokes Allah to have other than sin or severity towards relatives, Allah in turn responds to his *Du`a'* in one of three cases; either to accept it, delay his reward in the Hereafter or removes a calamity from him that equals his *Du`a'*."

(Reported by Ahmad, Al-Bazar and Abu Ya`la in *Sahih* transmission. It is reported also by Al-Hakim who regarded it to be a *Hasan hadith*)

B- *Du`a'* prevents calamity

In his *Al-Jawab Al-Kafi*, Ibn Al-Qayyim states what may be summed up as follows:

"*Du`a'* is one of the most powerful means in preventing a calamity and fulfilling one's objectives. However, *Du`a'* may be passive for the following reasons:

1- It may be weak, e. g., it includes something that is abhorred by Allah such as aggression.

2- The unconsciousness and inattention of the heart in the time of *Du`a'*. In this case it would be like an arrow which is thrown by a soft

arch, it would never reach the target.

3- Consuming the *Haram* (unlawful), committing sins, the indulgence in prohibited amusement and the negligence of the heart (from remembering Allah).

It is reported In *Mustadrak* Al-Hakim from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said,

“Invoke Allah with a full conviction that He will accept your invocation and know that Allah never accepts the invocation of an inattentive heart.”

Du`a' is a useful remedy for illness but the inattention of one's heart turns it null and void. Consuming *Haram*, in the same manner, weakens the strength of *Du`a'*. It is reported in *Sahih* Muslim from Abu Hurairah (may Allah be pleased with him) that, the Messenger of Allah (peace and blessings be upon him) said,

"O people, surely Allah the Almighty is Good and accepts only that which is good. Allah has commanded the faithful to do that which He commanded the Messengers. Allah Almighty has said, ﴿O ye Messengers! Eat of the good things and do right.﴾ And Allah the Almighty has said, ﴿O ye who believe! Eat of the good things wherewith We have provided you.﴾ Then he mentioned (the case of) a man who, having journeyed far, is disheveled and dusty and who spreads out his hands to sky (saying), O Lord! O Lord! While his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered!"

In his *Al-Zuhd*, `Abdullah Ibn Ahmad said to his father, 'Once children of Israel was plagued by a calamity, so they went out seeking salvation. Allah, then, revealed to their Prophet to tell them that, 'You went out to Me with impure bodies and spreads out your hands by which you shed unlawful blood and provide your households with unlawful sustenance. Do you come to Me now when My wrath is raised on you. Surely, you will not gain but more distance from Me.'

Moreover, Abu Dharr (may Allah be pleased with him) says: 'The righteous man needs *Du`a'* like food needs salt.'

Du`a' is one of the most useful remedies and an enemy to calamity. *Du`a'* confronts, prevents or weakens the calamity. It is, moreover, the weapon of the Muslim. Al-Hakim reported in his *Mustadrak* from `Ali Ibn Abi Talib (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said,

“*Du`a'* is the weapon of the believer, the pillar of religion and the light of the heavens and the earth.”

***Du`a'* has three cases with calamity:**

1- *Du`a'* may be stronger than calamity so it prevents its occurrence.

2- *Du`a'* may be weaker than a calamity, then the latter would occur, but *Du`a'* may weaken its effects.

3- A confrontation between both may take place until each one prevents the other.

Du`a' is similar to a weapon. The weapon hits the target if three conditions are met:

- 1- A proper weapon.
- 2- A strong arm that uses it.
- 3- Nothing intervenes between it and the target.

If one of these conditions is not met, then the target will never be hit.

Likewise, when we make *Du`a'* in an improper way, *Du`a'* unconsciously, or commits what prevents *Du`a'* to be accepted, we will gain nothing.

A Well-Known Important Question:

Some people may argue that *Du`a'* is of no avail with predetermination, i.e., if the objective of *Du`a'* is actually predetermined, it will take place even with no *Du`a'*, on the other hand if it is not predetermined it will never take place. Consequently, some of them refrain from *Du`a'* because of such claim. Undoubtedly, there is a contradiction in the character of those ignorant and misled people since adopting their viewpoint would invalidate the causes of all issues.

One may address those men that, 'Do you claim that drinking and eating have no avail if satiety and quenching are predetermined for you whether you eat and drink or not? Or do marital relations with one's wife have no avail if a child is predetermined to be begotten? etc. In fact, no mindful man, even the mindless animal, can believe this.

However, here we may add another criterion that the predetermined matters are connected with causes and reasons, among these causes are *Du`a'* itself. Consequently, if man invokes Allah, the predetermined thing will take place and *vice versa*.

Similarly, satiety and quenching one's thirst are connected with eating and drinking; pregnancy is connected with sexual relations; plants are connected with sowing, the death of an animal is connected with slaughtering, the entrance of Paradise is connected with righteous deeds, the entrance of Hell is connected with evil deeds and so on. Thus the claim that *Du`a'* is of no avail is proved to be false since *Du`a'* is one of the strong causes of bringing the predetermined. The same is true in refuting the claim that eating, drinking and all other deeds are no avail in bringing the predetermined.

As a matter of fact, the Companions of the Messenger of Allah (may Allah be pleased with them all) were the most knowledgeable of men with the religion of Allah and His Messenger, yet they used to observe *Du`a'* more than other men. `Umar (may Allah be pleased with him) used to invoke Allah to grant them victory over the enemy. He used to address the soldiers saying; "In fact, you never achieve victory by your multitude, but with the help of Heaven." He used further to disclose, "In no way I am worried about the acceptance of my *Du`a'*, rather I am worried about *Du`a'* itself since if I am guided by Allah to the perfection *Du`a'*, the acceptance of it will be a natural consequence." Let us consider this poetic verse:

If You desire not to grant me my request,

Out of Grace, You would teach me not how to request.

The most knowledgeable man, therefore, makes use of the predetermination to face and confront another predetermination. Man, thus, cannot live without this state of affairs.

Hunger, thirst, cold and other calamities are kinds of predetermination, yet people exert themselves to face these calamities with another predetermination, namely *Du`a'*. Likewise, repentance, faith and righteous deeds are the means of man to avoid punishment in the

Hereafter. Now it becomes clear that, *Du`a'* is a mean to avoid the worldly calamities. Verily, the Lord of the two worlds is One and Whose Wisdom is one, which bears neither contradiction nor falsification.

This question is of serious importance to the one who knows its position and observes its good manners.⁽¹⁾

Remember well...

Ka'b Al-Ahbar said, "This Islamic Nation is gifted with three gifts which no nation before it has attained except a prophet: When a prophet was to be raised, Allah would address him saying, ' You are a witness over your nation', while you are witnesses over all people, ﴿ So that you will be witnesses over all people ﴾. He would also say to him, 'You have no difficulties in religion,' while saying to this Nation, ﴿ He has imposed no difficulties on you in religion ﴾. He says further to him, 'Call upon Me and I will answer you,' and says to this Nation, ﴿ Call upon Me and I will answer you. ﴾⁽²⁾

Section Two

The Good Manners of *Du`a'*

Among the good manners of *Du`a'* are the following as summarized from *Tuhfat Al-Dhakrin*:

- 1- The avoidance of *Haram* (unlawful) in food, drink and clothing.
- 2- Sincerity of action: Allah Most High says:

1. Ibn Al-Qayyim, *Al-Jawab Al-Kafi limn Sa'al `an al-Dawa' Al-Shfi*, p. 718.

2. Al-Sabuni, *Muktasar Tafsir Ibn Kathir*, vol. 3, p. 249.

﴿ So invoke Allah, making the religion faithfully
His. ﴾

(Ghafir: 14)

3- Performance of good deed: This is clear in the story of the three men who were trapped inside a cave by a huge stone. Therefore, each one had supplicated to Allah with a good deed and this was the cause of their salvation.⁽¹⁾

The Prophet (peace and blessings be upon him) mentioned that story to this Nation in order to follow this *Sunnah* in their *Du`a'*. [This means that one is recommended to supplicate to Allah with devoted and good deeds. He can say, for example, 'O Allah, if you know that I have done such and such of good deeds for Your sake. Then save me of this calamity.]

4- Performing ablution (*Wdu'*). It is reported that, once some Companions greeted the Messenger of Allah (peace and blessings be upon him) who then made dry ablution (*Taymaum*) before responding to his *Salam*. As a matter of fact, since the Prophet (peace and blessings be upon him) has done this with regard to *Salam*, it will be more recommended in the case of *Dhikr* (the Remembrance of Allah). Abu Dawud reported from Ibn `Abbas that the Messenger of Allah (peace and blessings be upon him) said,

"I abhorred mentioning Allah but in a state of purification."

(Ibn Khaizamah classifies this *hadith* as *Sahih*.)

The Messenger of Allah (peace and blessings be upon him) also said,

"Whoever is in need of something from Allah, the

1. This story is mentioned in the two *Sahihs* and other books of *Hadith*.

Most High, or from a human being, let him perform ablution in well manner, pray two *Rak`as*, praise the Name of Allah in the proper way and pray for the Prophet (peace and blessings be upon him)..."

(Reported by Al-Hakim in *Al-Mustadirk*.)

[The *hadith* is a proof on the authenticity of *Salaht-ul Hajah* (Prayer for the fulfillment of a need).]

5- Facing the direction of *Qiblah*, i.e., the *Ka`bah*: The Messenger of Allah (peace and blessings be upon him) used to face the *Ka`bah* in his *Du`a'* as happened in day of *Badr*. This is narrated by Muslim and others

6- Prayer: As mentioned in the *hadith*,

"Then let him perform two *Rak`as*."

7- Praising the Name of Allah Most High, as mentioned in the above *hadith*

".... and praise the Name of Allah in the proper way."

8- Praying for the Messenger of Allah (peace and blessings be upon him) as mentioned in the *hadith*,

".... and pray for the Prophet."

9- Lifting one's hands towards the sky. The Messenger of Allah (peace and blessings be upon him) said,

"Verily Allah is Ever-Generous that when man lifts his hands towards the sky (invoking Allah), He never replies without rewarding him."

(Reported by Abu Dawud, Al-Tirmidhi, Ibn Hibban and Al-Hakim who said that this is a *Sahih hadith* according to Muslim and

Al-Bukhari)

10- Politeness, humility and awe: Observing politeness is clear in the *hadith* where `Ali (may Allah be pleased with him) stated,

"O Allah, I am Your servant, I have wronged myself
and I admit that I am wrong."

(Muslim)

Ibn `Abi Shaiba reported that Muslim Ibn Yasar said, "If you are standing before a king seeking something, surely you will adhere to humility". Furthermore, awe is evident in the Prayer for *Istisqa'* (rain).

11- Invoking Allah with the Most Beautiful Names (*Asma' Al-Husnah*). The Glorious Qur'an sates,

﴿And to Allah (belong) the Most Beautiful Names,
so invoke Him by them.﴾

(Al `Araf; 180)

[The author has mentioned that the scholars have about forty opinions in deciding the Greatest Name of Allah. There are only three *hadiths* which take priority over the other narrations. The author has quoted two of them and Al-Shawkani has quoted the third Name]

a)

"O my Lord, I ask You with my witness that there is
no god but You, the One, the Ever-Lasting Refuge,
He begets not, nor He is begotten and to Him there is
none like unto Him."

(Reported by Abu Dawud, Al-Tirmidhi, Ibn Hibban and Al-Hakim who classifies it as *Sahih* according to Al-Bukhari and Muslim)

On the authority of `Abdullah Ibn Buraidah according to his son

that, the Messenger of Allah (peace and blessings be upon him) heard a man say,

"O my Lord, I ask you..." Therefore, he said, "You have called upon Allah with His Greatest Name with which when He is asked for something He gives and when He is called upon He answers."

b)

"O my Lord, I ask You by praising Your Name, there is no god but You, the Gracious, the Originator of the heavens and the earth, the Owner of Majesty and Generosity, the Ever-Living, the Ever-Eternal Being."

(Reported by the People of *Al-Sunan* and Ibn Hibban who classifies it as a *Sahih*)

In the *hadith* of Ibn Majah according to Anas Ibn Malik: the Messenger of Allah (peace and blessings be upon him) heard a man invoking Allah saying,

"O my Lord, I ask You by praising Your Name... "

Thereupon the Messenger said,

"He has called upon Allah with His Greatest Name with which when He is asked for something He gives and when He is called upon He answers."

c)

"There is no god but You, Glory be to You, I have been among those who have wronged themselves."

(Reported by Al-Tirmidhi, Al-Hakim in *Al-Mustadrik* and Ahmad in *Al-Musnad*.)

The *hadith* of Al-Tirmidhi is that the Messenger of Allah (peace and blessings be upon him) said,

"The call of Dhu Al-Nun when it is supplicated from the inside of the whale's stomach - 'There is no god but You, Glory be to you, I have been among those who have wronged themselves' - will be answered when anyone calls upon Allah with this."

Al-Hakim adds these words: "A man asked, 'O Messenger of Allah was that for Yunus in particular or for all of the believers?' The Messenger of Allah (peace and blessings be upon him) replied:

'Haven't you heard the saying of Allah, Glorified be He, ﴿And safely We delivered him (Yunus) from suffering; and even thus do We deliver the believers.﴾"

12 - Supplicating to Allah with the authentic *Du`a'* from the Glorious Qur'an and *Sunnah* of the Prophet (peace and blessings be upon him). For example, the one who is inflicted with debt may say, 'O Allah provide me so that I repay my debt'. However, it is better for him to supplicate to Allah with the Prophetic *Du`a'* according to `Ali (may Allah be pleased with him) when a *Mukatab* (a slave who has a contract of manumission) came to him saying, "O `Ali, I'm unable to repay my debt, so help me". `Ali said, "Can I teach you some words which the Messenger of Allah has taught me so that if you are overwhelmed by debt with an amount equal to Mount Uhud, Allah will provide you in order to repay it,

"O Allah suffice me with Your lawful things against Your prohibitions. I seek Your Favor to enrich me, so that I may need none but You."

(Reported by Al-Tirmidhi)

13 - Lowering the voice: The *hadith* runs as follows:

"Have mercy upon yourselves for you are not calling one who is deaf or absent."

(Reported in the two *Sahihs*)

14- Admitting one's wrongdoing. The Prophetic *hadith* as reported by `Ali (may Allah be pleased with him) that,

"I have wronged myself and I admit that I am wrong so forgive me for all my sins."

(Muslim)

15- Supplicating to Allah firstly for the benefit of oneself. Ibn `Umar (may Allah be pleased with them both) said: "When the Messenger of Allah (peace and blessings be upon him) mentioned someone in his *Du`a'* he would start by supplicating for him first." (It is narrated by Al-Tirmidh who classifies it as *Sahih, Hasan* and *Gharib hadith*. Allah Most High says:

﴿He said, Lord, forgive me and my brother, and cause us to enter into Your mercy, and You, are the Most Merciful of the Merciful.﴾

(Al-A`raf: 151)

16- Those who lead people in Prayer should not confine *Du`a'* to themselves alone. A *hadith* states;

"It is not for one who leads people in Prayer to confine *Du`a'* to himself since it would be treachery for them."

(Narrated by Al-Tirmidhi who classifies it as *Hasan hadith*)

The meaning of the *hadith* is explained in *Muftah Al-Hisn* as "What is meant here is the public *Du`a'* like the *Qunut*, but if the

Imam confines *Du`a'* to himself in the case of *Sujud* (Prostration) , for example, then there is no blame."

17- He should supplicate to Allah with firm will, hope and seriousness. The Messenger of Allah (peace and blessings be upon him) said,

"None of you should say: O Allah! Forgive me if You wish and bestow mercy on me if You wish. He should be firm in request, for Allah does what He wills and no one can force Him."

18- Consciousness and hope for the best deposition. On the authority of `Abdullah Ibn `Umar (may Allah be pleased with them both) who said, the Messenger of Allah (peace and blessings be upon him) said,

"Verily hearts are (like) vessels and some of them are more conscious than the others so when you supplicate to Allah, O people, ask Him with conviction that He will respond to your *Du`a'* since Allah accepts not *Du`a'* of a servant who asks Him with a negligent heart."

(Ahmad)

19- He should repeat and be persistent in his *Du`a'*. The Messenger of Allah (peace and blessings be upon him) said,

"Verily Allah loves those who are persistent in *Du`a'*."

(Reported by Ibn `Adi in *Al-Kamal* and Al-Baihaqi in *Al-Shu`ab*)

However, the Messenger of Allah (peace and blessings be upon him) used to repeat his *Du`a'* three times." (Muslim)

20- He should neither supplicate to Allah with sin nor severity towards one's relatives. The Messenger of Allah (peace and blessings be upon him) said,

"The supplication of the servant is granted provided that he does not supplicate for sin or for severing the ties of blood."

(Reported by Muslim)

21- The supplication should not be for something which actually took place. This may be indicated from the *hadith* (reported by Muslim and Al-Nasa'i) when the Prophet (peace and blessings be upon him) heard Umm Habibah (may Allah be pleased with her) supplicate to Allah to give her the joys of the companionship with the Messenger of Allah (peace and blessings be upon him), her father and her brother. Thereupon he said,

"Allah will never hasten a thing which He has already deferred."

22- He should not ask Allah to bring the impossible thing. Supplicating to Allah in this way is regarded to be an act of transgression and so is forbidden in the Glorious Qur'an, Allah Most High says;

﴿He loves not the transgressors.﴾

(Al-A`raf: 55)

23- He should not restrict *Du`a'* to himself only. The Messenger of Allah (peace and blessings be upon him) heard an Arab supplicating to Allah saying;

"O Allah bestow mercy upon me and Muhammad and do not do so to anyone else." Then he said, "You confined something which is spacious."

(Reported in the *Sahih*)

24- He should ask Allah for satisfying all of his needs. The Messenger of Allah (peace and blessings be upon him) said,

"One of you should ask Allah for all his needs to the extent that he ask for the repair of his torn slipper."

(Reported by Al-Tirmidhi and Ibn Hibban)

25- Both the one who supplicates and the listener should ask for Allah's acceptance after the *Du`a'* by saying, '*Amin!*' Once the Messenger of Allah (peace and blessings be upon him) heard, the *Du`a'* of man and said,

"His *Du`a'* will be answered if he ended it saying '*Amin.*'"

(Reported by Abu Dawud)

26- He should not show impatience nor should he say, "I supplicated but it was not granted to me". The Messenger of Allah (peace and blessings be upon him) said,

"The supplication of every one of you is granted if he does not grow impatient and says: I supplicated but it was not granted."

27- Kneeling down: There is nothing, however, to indicate the recommendation of this position in *Du`a'* although Abu `Uwana reported something on behalf of it.

28- There is disagreement among scholars according to the ruling of wiping one's hands over the face after *Du`a'*. Al-Baihaqi said; "I know no one of the pious forefathers who used to do so although it was attributed to some of them in *Du`a'* after Prayer. There is also a *Da`if hadith* that describes the Prophet's custom in doing so outside of Prayer, but in Prayer this is not proven.

29 - Supplication through His Prophets and righteous men. Supplication through pious men is proved in the *Sahih* since the Companions used to ask Al-`Abbas (May Allah be satisfied with him) to ask Allah for rain. `Umar used to say, "O Allah! We used to ask our Prophet (peace and blessings be upon him) to supplicate to You for rain, and You blessed us with rain, and now we are asking his uncle to ask You for rain. Al-`Abbas then supplicated to Allah Most High, then Allah brought forth rain."

[**Note:** The ruling of supplicating Allah through Prophets after their death will be explained later in a whole section and I shall quote the opinion of Ibn Taimyyah as a refutation to the opinion of Al-Shawkani.]

Section Three

What are the optimum times for *Du`a'*?

The optimum times for *Du`a'* may be summed up from *Tuhfat Al-Dhakrin* as follows:

1- *Laylat Al-Qadr* (the Night of the Divine Decree): The Messenger of Allah (peace and blessings be upon him) said,

"He who spends the *Laylat Al-Qadr* in Prayer, in faith and seeking the reward of Allah, shall have all his previous sins forgiven."

2- In the Day of *`Arafah* (9th of Dhu Al-Hijjah): The Messenger of Allah (peace and blessings be upon him) said,

"The best of *Du`a'* is the *Du`a'* made on the Day of *`Arafah*."

3- During the month of Ramadan. The Messenger of Allah (peace and blessings be upon him) declared,

"Three men whose *Du`a'* is never be rejected (by Allah): the fasting person until he breaks his Fast (in another narration, when he breaks Fast), the just ruler and the one who is oppressed."

(Reported by Ahamad, Al-Tirmidh who regards it as a *Hasan hadith*.)

4- On the night and day of Friday and during Friday Prayer. Ibn `Abbas (may Allah be pleased with him) said that, the Prophet (peace and blessings be upon him) said to `Ali Ibn `Abi Talib (may Allah be pleased with him),

"Surely in the night of Friday there is an hour in which *Du`a'* is accepted."

(Reported by Al-Hakim and Al-Tirmidhi who regards it as a *Sahih* and *Hasan hadith*)

The Messenger of Allah (peace and blessings be upon him) also said:

"There is an hour on a Friday, at a daytime, in which if a servant of Allah asks for something, it would be given to him by Allah Most High as long he does not ask something which is *Haram* (unlawful)."

(Reported by Ahmad and Ibn Majah)

Al-`Araqi considers it to be of *Hasan* transmission.

5- At midnight: Abi Umamah (may Allah be pleased with him) said, the Messenger of Allah was questioned; "Which of *Du`a'* is heard (by Allah)?" He answered,

"At midnight and at the end of every obligatory

Prayer."

(Reported by Al-Tirmidhi who regards it as a *Hasan hadith*)

6- In the second half of the night and during the first and last third of it: On the authority of Jabir (may Allah be pleased with him) that he heard the Messenger of Allah (peace and blessings be upon him) say,

"There is an hour during the night in which no Muslim individual will ask Allah for good in this world and the next without Him giving it; and that applies to every night."

Furthermore, it is reported in the two *Sahihs* that the Messenger of Allah (peace and blessings be upon him) said,

"Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says, 'Who supplicates Me so that I answer him? Who is there to ask something from Me so that I grant him? Who is there to beg forgiveness of Me so that I forgive?' He continues like this until dawn."

7- At the time of *Sahar* which is part of the last third of the night as indicated in the above-mentioned *hadith*.

8- During the *Adhan* (Call to Prayer): The Messenger of Allah (peace and blessings be upon him) said,

"Two *Du`a's* are never rejected; When they are made during the *Adhan* and at war when soldiers are in combat with each other."

(Reported by Malik and Abu Dawud who adds,

"... and in time of rain." Also reported by Ibn Hibban

and Al-Hakim who regards it as a *Sahih hadith*)

9- Between the *Adhan* and *Iqamah* (the Call to Commence). The Messenger of Allah (peace and blessings be upon him) said,

"*Du`a'* between the *Adhan* and the *Iqamah* will never be rejected." People asked, "What we should say, O Messenger of Allah?" He said, "Ask Allah for safety in this world and Hereafter."

(Reported by Abu Dawud and Al Tirmidhi who regards it as a *Hasan hadith*)

10- During the *Iqamah*: Like the *Adhan*, *Du`a'* during the *Iqamah* will be accepted.

11- At war as it is mentioned in the above *hadith*,

".... And at war when the soldiers are in combat with each other."

12- At the end of the obligatory Prayers.

13- In the state of *Sujud* (prostration): The Messenger of Allah (peace and blessings be upon him) said,

"The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state)."

(Reported by Muslim and others)

14 - When the Qur'an is recited especially after its overall completion: The Messenger of Allah (peace and blessings be upon him) instructs,

"Whoever recites the Glorious Qur'an (from the beginning to end) should supplicate to Allah since a

people will be to come who recites the Glorious Qur'an to seek the favor of people therewith."

(Reported by Al-Tirmidhi who regards it as a *Sahih hadith*)

Ibn Shaibah reported on the authority of Mujahid that,

"When an overall recitation of the Qur'an is ended, the mercy will descend."

15- When the Imam ends *Surah Al-Fatihah* with the verse, "... nor those who go astray." The Messenger of Allah (peace and blessings be upon him) said,

"Say '*Amin*' when the Imam says it and if the '*Amin*' of any one of you coincides with that of the angels then all his past sins will be forgiven."

(Reported in the two *Sahihs*)

16- When one drinks from *Zamzam* water: The Messenger of Allah (peace and blessings be upon him) said,

"Surely, drinking *Zamzam* water avails man in whatever he intends thereby; thus if it is drunk for cure Allah will cure him; if it is drunk for satiety, Allah will satiate him and if it is drunk to quench a thirst, Allah will quench his thirst. It is gushed forth by Gabriel and it is the watering place of Ishmael."

(Reported by Al-Darqutni and Al-Hakim who adds,

"... and whoever drinks it to seek refuge in Allah, Allah will protect him.")

However, I think this *hadith* is applicable if this water is carried to other places.

17- When hearing the crowing of the cock: The Messenger of Al-

lah (peace and blessings be upon him) said,

"When you listen to the crowing of the cock, ask Allah for His Favor as it sees angels."

18- When Muslims gather to invoke and remember Allah: The Messenger of Allah (peace and blessings be upon him) said,

"When people gather to remember Allah Most High the angels surround them, mercy covers them, calmness descends upon them and Allah mentions them among those who are with Him."

Likewise, the Messenger of Allah (peace and blessings be upon him) said with regards to women going out to *Musalla* (the open areas) in `Id Prayer,

"... let them witness the welfare and the *Du`a'* of Muslims."

19- When closing the eyes of the dead: Umm Salamah reported that, the Messenger of Allah (peace and blessings be upon him) came to Abu Salamah (as he has died). His eyes were wide open. He closed them, and then said,

"When the soul is taken away the sight follows it."

Some of the people of his family wept and wailed. So he said,

"Do not supplicate for yourselves anything but good, for angels say '*Amin*' to what you say."

The Messenger of Allah then supplicated,

"O Allah, forgive Abu Salamah, raise his degree among those who are rightly guided, grant him a successor amongst his descendants who remain. Forgive us and forgive him, O Lord of the universe, and make

his grave spacious, and grant him light in it."

(Reported by Muslim and the People of *Sunan*)

20- When a deceased Muslim is prepared for burial: The Messenger of Allah (peace and blessings be upon him) said,

"When a Muslim dies, the angels of mercy descend."

(Reported by Al-Nasa'i)

In consequence, Allah will answer *Du`a'* in the presence of those angels.

21- When it is raining.

Section Four

Those whose *Du`a'* Are Answered by Allah

In *Tuhfat Al-Dhakrin*, the author mentions the following;

1 - The distressed: Allah Most High says,

﴿It is He who answers the distressed, who he ask Him.﴾

(Al-Naml: 62)

2- The oppressed even he is an unbeliever or disobedient to Allah. The Messenger of Allah (peace and blessings be upon him) declared:

"Three *Du`a's* are surely answered; The *Du`a'* of the oppressed, the *Du`a'* of the traveler, and the *Du`a'* of the father (upon his disobedient son)."

It is reported in the two *Sahihs* that, the Messenger of Allah (peace and blessings be upon him) said,

"Beware of the *Du`a'* of the one who is oppressed

since there is no screen between it and Allah."

3, 4- The *Du`a'* of the father upon his disobedient son and that of the just ruler.

5, 6- The righteous people and the Muslims in general so long as they do not supplicate to Allah for sin or cutting ties with their relatives.

7- The kind son to his parents: It is well-known in the story of the three men who were trapped by a huge stone in the cave. One of them who was kind to his parents asked Allah to remove the stone and his *Du`a'* was answered. (Reported by Al-Bukhari and Muslim)

8, 9- The traveler and the fasting Muslim.

10- The *Du`a'* of the Muslim for his Muslim brothers in their absence. The Messenger of Allah (peace and blessings be upon him) said,

"There is no believing servant who supplicates for his brother in his absence where the angels do not say, 'the same be for you.'"

11- The repentant person.

Section Five

Methodology of Acceptable *Du`a'*

Here, we may sum up the following from *Tuhfat Al-Dhakhirin*:

1- The Messenger of Allah (peace and blessings be upon him) said,

"Whoever gets up at night and says, 'There is no god

but Allah. He is the Only One and has no partners. For Him is the Kingdom and all praises are due to Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshiped but Allah. Allah is the Greatest. There is neither Might nor Power except with Allah.' Then he says 'O Allah, forgive me,' or supplicate to (Allah), then his *Du`a'* will be answered. Moreover, if he makes ablution and performs Prayer, his Prayer will be accepted."

2- On the authority of Mu`awiah who said, I heard the Messenger (peace and blessings be upon him) say,

"Whoever supplicates to Allah with these five words and asks for something, Allah will grant him his request: 'There is no god but Allah the Only One, Who has no partner, His is the dominion, and all praise is due to Him; He is Powerful over everything, there is no god but Allah and there is no Might or Power but with Allah.'"

(Reported by Al-Tabarani in *Al-Kabir*)

3- Once the Prophet (peace and blessings be upon him) heard a man supplicating to Allah saying,

"O the Owner of Majesty and Generosity," so he - the Prophet - said, "Your *Du`a'* is accepted so ask (Allah)."

(Reported by Al-Tirmidhi)

In the *hadith* there is a clear indication that starting *Du`a'* with "O the Owner of Majesty and Generosity," is a reason for one's *Du`a'*

being accepted with the Grace of Allah.

4- The Messenger of Allah (peace and blessings be upon him) said,

"Allah has charged an angel with observing those who supplicate to Allah saying, "O the Most Merciful". Whoever says it three times, angel will say to him, "Surely, the Most Merciful has accepted from you, so you can ask (whatever you desire)."⁽¹⁾

5 - It is stated in *Jami` Al-`Ulum wal Hikam* that:⁽²⁾

"Yazid Al-Rqash narrated from Anas that, "Never a man says, 'O Lord, O Lord!' But Allah responds to Him saying, 'Here I am'. `Ata' said, 'Whenever a man says, Lord,' three times, Allah turns to him.' This was mentioned to Al-Hasan. Thereupon he said, 'Have you not read the Glorious Qur'an! Then he started to recite the saying of the Most High,

ﷻ The ones who remember Allah, upright and seated and on their sides, and meditate, upon the creation of the heavens and the earth: 'Lord in no way have of You created this untruthfully. Hymned be You! So protect us from the torment of the Fire... Our Lord, surely we have heard a caller calling (us) to belief (saying), 'Believe in Your Lord!' So we have believed. Our Lord, so forgive us our guilty (deeds), and expiate for us our odious deeds, and take us to You with the ever benign (ones). Our Lord, and bring us what you have promised us by Your Messengers,

1. *Tuhfat Al-Dhakhirin*, pp. 48-49.

2. Ibn Rajab Al-Hanbali, *Jami` Al-`Ulum wal Hikam*, p. 92.

and do not disgrace us on the Day of the Resurrection. ﴿٢٠٠﴾

(Al-`Imran: 191-199)

Section Six

Signs of the Acceptable *Du`a'*

The following may be summed up from *Ttuhajāt Al-Dikrin*:

Among the signs of the acceptable *Du`a'* are; fear, crying, shaking, tremors and perhaps fainting resulting from the tranquility and calmness of the heart, satisfaction and uprightness of character to the extent one will feel relieved from a heavy burden. He then persists upon devoting himself to Allah, giving charity, remembering of Allah Who with Whose Will the righteous deeds are to be fulfilled.

The Messenger of Allah (peace and blessings be upon him) said, "Whatever prevents one from saying when he finds acceptance of his *Du`a'* as he is cured from an illness or returns from traveling,

"All praise is due to Allah Who with Whose Majesty and Dignity the righteous deeds are fulfilled."

(Reported by Al-Hakim in *Al-Mustadrak*)

On the authority of Abu Hurairah (may Allah be pleased with him) that, the Prophet (peace and blessings be upon him) said,

"Whoever asks his Lord and finds acceptance of his *Du`a'* should say, 'All praise is due to Allah Who with Whose Majesty and Dignity the righteous deeds are fulfilled. But whoever finds delay in this should say, 'All praise is due to Allah in all states.'"

(Al-Baihaqi)

Section Seven

***Tawasul* (supplicating Allah through an intermediary like Prophets and pious men)**

Among the good manners of *Du`a'* as mentioned previously is to supplicate to Allah through His Prophet and pious men. Al-Shawkani states in *Tuhfat Al-Dakrin* that: "Supplicating to Allah through his Prophets is proved in the *hadith* which is reported by Al-Tirmidhi as *Sahih, Hasan* and *Gharib hadith*. It is reported also by Al-Nasa'i, Ibn Majah, Ibn khaizamah in his *Sahih*, Al-Hakim who regards it to be a *Sahih hadith* according to Al-Bukhari, and Muslim on the authority of `Uthman Ibn Hunaif (may Allah be pleased with him) that a blind man came to the Prophet (peace and blessings be upon him) and said,

"I have been afflicted in my eyesight, so pray Allah for me." The Prophet (peace and blessings be upon him) said, "Go and make ablution, perform two *Rak'as* of Prayer, and then say, 'O Allah, I ask you and I turn to you through my Prophet Muhammad, the Prophet of mercy; O Muhammad, I seek your intercession with my Lord for my need, that it may be fulfilled. O Allah, grant him intercession for me.'"

Ibn Taymiyyah, however, is of the opinion that, it is not permitted to supplicate to Allah through the intermediary of His Prophet in his absence or after his death.

In his book *Al-Ziyarah*, Ibn Taymiyyah says under the title 'Supplication Through an Intermediary of an Honorable One or Something Else Is an Innovation (Bid`a)' what may be summed up as follows:

"In fact, some scholars maintain that this *hadith* (concerning the

blind man) has no indication in the permissibility of supplication to Allah through His Prophet in his absence or after his death, as it was during his presence.

It is reported in *Sahih* Al-Bukhari, that `Umar Ibn Al-Khatab (may Allah be pleased with him) used to ask Al-`Abbas to supplicate to Allah to give them rain saying, "O Allah! We used to ask our Prophet (peace and blessings be upon him) to ask You for rain, and You blessed us with rain, and now we ask his uncle to ask You for rain. Al-`Abbas then supplicated to Allah Most High and it rained." It is clear then that they used to ask him to invoke Allah on their behalf during his lifetime and thus they were to be given rain.

Tawasul, here, means that they used to ask the Prophet (peace and blessings be upon him) to ask Allah for rain and other interests. After the death of the Prophet (peace and blessings be upon him) they used to ask Al-`Abbas to ask Allah on their behalf.

It is reported in the *Sahih*, however, on the authority of Anas Ibn Malik (may Allah be pleased with him) that: "A person entered the mosque on Friday through the gate facing the Dar Al-Qada' and Allah's Messenger (peace and blessings be upon him) was delivering the *Khutbah* (sermon). The man stood in front of the Messenger of Allah (peace and blessings be upon him) and said, 'O Messenger of Allah, livestock are dead and the roads are cut off; Please pray to Allah to withhold rain.' Anas added, 'Allah's Messenger (peace and blessings be upon him) raised both his hands and said,

'O Allah, let it rain around us but not on us. O Allah,
let it rain on the plateaus, on the mountains, on the
hills, in the valleys and on the plantations.'

Anas added, "The rain stopped and we came out, walking in the sun." The *hadith* has a clear indication that the man said, "Please pray

to Allah to withhold rain."

Thus the Companions have never asked Allah through the intermediary of His Prophet in his absence, after his death or in front of his grave or in front of any other grave.⁽¹⁾

If it were permitted to supplicate to Allah through His Prophet (peace and blessings be upon him) after his death, the Companions (may Allah be pleased with them) would never abandon it and ask Al-`Abbas to ask Allah on their behalf saying, "... and now we ask his uncle to ask You for rain." Glory be to Allah, if there was any goodness, they would have gone to it before us.

Note:

Some scholars say that; One may supplicate to Allah saying: 'O Lord, I invoke You through my belief, love and adherence to Your Prophet (peace and blessings be upon him)'. Because belief, love and adherence to the Prophet (peace and blessings be upon him) are among the most great, charitable and virtuous deeds in the Sight of Allah. Therefore, the person who invokes Allah through these deeds is regarded as invoking Him through his own fairest deeds.

Section Eight

First: Scholars say: One of the good manners of *Du`a'* is that the invoker chooses the Name of Allah that suits his request most. Thus, if he asks Allah Most High for forgiveness, he should say, "O Merciful, forgive me!" When he asks Him, Glorified be He, for sustenance, he should say, 'O Sustainer, give me sustenance!' Likewise, when he asks

1. See Ibn Taymaya, *Al-Ziyarah*, pp. 56-59.

Him to cover his error, he should say, "O the One Who conceals errors, conceals my errors!"

Second: If you contemplate over the Greatest Name of Allah you will find three different narrations declaring various Names of Allah to be the Greatest. You can then make sure that you supplicate to Allah through His Greatest Name if you ask Him through the Names that are mentioned in these narrations.

To clarify: We may refer to the example that, if someone tells you about the existence of treasure in one of three homes and entering one of the three houses you find nothing. You should then enter the other two houses to find the treasure. Similarly, you should ask Allah through all Names that are mentioned in the three narrations.

Third; The preferable formula of *Du`a'*:

1- "All praise is due to Allah, O Lord pray for Muhammad and his family as You pray for Abraham and his family and bless Muhammad and his family as You bless Abraham and his family in this universe. Indeed, You are Gracious, Glorious."

2- "O Lord, I ask You by my bearing witness that there is no god but You, the One, the Ever-Lasting Refuge, Who has not beget nor was begotten and there is none like unto Him. O Lord, I ask You by praising You, there is no god but You, the Most Gracious, the Originator of the heavens and earth, O Owner of Majesty and Generosity, O Living, O Eternal One, there is no god but You, Glory be to You, I have been among those who have wronged themselves."

3- "O Most Merciful One, O Most Merciful One, O Most Merciful One."

4- "O Owner of Majesty and Generosity."

5- "There is no god but Allah, He is One and has no partner, His is the dominion, and His is all Praise, and He is Powerful over everything. There is no god but Allah and all Might and Power are with Him."

6- "O Lord, O Lord, O Lord."

7- The *Du'a'* reference. Choose from Allah's Names which suits your request, e.g., "O Forgiver; forgive me."

8- After that, you should say, "O Lord; accept my *Du'a'*."

9- "*Amin*, O Lord, pray for Muhammad and his Companions. All praise is due to Allah the Lord of the worlds."

Fourth: If your time is too limited to supplicate to Allah with the previous formula, You may make use of the following brief formula:

"All praise is due to Allah, and prayers and peace be upon the Messenger of Allah. O Lord, I ask You with Your Names, Attributes and Your Greatest Name to grant me such and such. O Lord pray for Muhammad and his Companions; and praise be to Allah, the Lord of the worlds."

Fifth: Supplication to Allah on behalf of all Muslims in their absence is one of the most charitable acts. Consequently, if you are in need of something, you should ask Allah on behalf of all Muslims so that the angels will reply on behalf of you saying, "The same be for you."

Sixth: It is recommended to supplicate to Allah with the following *Du'a'* of the Prophet (peace and blessings be upon him): "O Lord, I ask of You all good that Your servant and Prophet Muhammad (peace be upon him) used to ask of You, and I seek refuge in You from all

evil that Your servant and Prophet Muhammad (peace and blessings be upon him) used to seek refuge in You from for me and all the Muslims."

Thus, you supplicate to Allah for the benefit of all Muslims with all good that the Prophet (peace and blessings be upon him) used to supplicate to Allah for, and also you should seek refuge in Allah from all the evil the Prophet (peace and blessings be upon him) used to seek refuge from. At the same time, the angels will supplicate to Allah for you saying, "The same be for you."

Seventh: Prayer for fulfillment of a need

On the authority of Abi Al-Darda (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said,

"Whoever performs ablution well and offers two *Rak'as* perfectly, Allah will grant him his request momentarily or later."

(Reported by Ahmad with *Sahih* transmission)

Furthermore, it is stated above that the Messenger of Allah (peace and blessings be upon him) said,

"Whoever is in need of something from Allah Most High, or from a human being, let him perform a perfect ablution, offer two *Rak'as*, praise the Name of Allah in the suitable manner and pray for the Prophet (peace and blessings be upon him)."

(Reported by Al-Hakim in *Al-Mustadrak*)

It is recommend, however, to observe the aforementioned good manners of *Du'a'* after this Prayer especially adhering to the lawful in

drink, food and clothing as well as devotion and the avoidance of sins.

Abu `Abdullah Al-Baji (may Allah bestow mercy upon him) said that; Actions are fulfilled (and accepted by Allah) through five characteristics: belief in Allah, Glorified be He; knowing the truth; sincerity of action, observing the *Sunnah* and eating what is *Halal* (lawful). If one from these five characteristics is missed, the action will be of no avail, i.e., belief in Allah without knowing the truth has no benefit, knowing the truth without belief in Allah will be of no avail; belief in Allah and knowing the truth without observing the *Sunnah* will be likewise. and even the first four characteristics without eating what is *Halal* will also be of no benefit.

Let us consider these poetic verses;

Usually, we ask Allah when we are in need,

Yet in prosperity, we forget Him indeed.

How do we expect Him to satisfy our need,

While we block the path with evil deed!

Prayer for Need and Tawakul (Reliance in Allah)

Allah Most High says,

"And whosoever puts his trust in Allah, then He shall be (enough) Reckoner for him."

(Al-Talaq: 3)

On the authority of `Abdullah Ibn Mas`ud (may Allah be pleased with him) that, the Messenger of Allah (peace and blessings be upon him) said,

"Whoever is afflicted by a need but places his trust

on people, obstacles will be placed in his way. But whoever places his trust on Allah, will provided soon with sustenance or with death."

(Reported by Imam Ahmad)

However, Al-Maruzi said that Abi `Abdullah was questioned "What are the features of the faithful who puts his trust on Allah?" He responded, "The one who relies upon Allah while the heart is devoid of all men to meet his need. In this case Allah will provide him with sustenance since he is faithful in putting his trust in Allah.

The above statement means that when one supplicates to Allah, he should have not have the intention of going to so and so to fulfill his need. On the contrary, he supplicates to Allah as one who only knows his Lord, Glorified be He, and with firm conviction that the treasures of his Lord are nearer to him than his pocket.

In this way, he says to his Lord with his heart, "O Lord, all paths are blocked save Your Path."

Eighth; In his book *Zad Al-Ma`ad*, Ibn Al-Qayyim states:

"The Messenger of Allah (peace and blessings be upon him) has recommended *Du`a'* in prostration (*Sujud*) saying,

"*Du'a'* in this position is more deserving to answered by Allah."

. However, the question has arisen whether the Prophet (peace and blessings be upon him) has recommend to increase *Du`a'* whilst in prostration or the one who desires to ask Allah. is recommended to supplicate to him whilst prostrating?

The two cases are different without a doubt. To clarify this we may say that: the *hadith* perhaps has an indication of two categories of

Du`a', namely, *Du`a'* for praising Allah and *Du`a'* for a need. The Messenger of Allah (peace and blessings be upon him) used to increase in his prostration of the two categories of *Du`a'*. Therefore, the Messenger of Allah (peace and blessings be upon him) has recommended Muslims to practice both categories in prostration. At the same time, answer to *Du`a'* is of two categories. The answer to a *Du`a'* for need by satisfying one's need and answer to a *Du`a'* for praising Allah by granting the invoker a great reward.

In fact, both categories of answering *Du`a'* are included in the *Ayah*,

﴿I answer the *Du`a'* of the caller when he calls Me.﴾

(Al-Baqarah: 186)

To give example of this, we may mention the *hadith* which is reported by both Al-Bakhari and Muslim that the Messenger of Allah (peace and blessings be upon him) used to say when bowing (*Ruku`*), "Glory be to you, O Lord, and praise be to You. O Lord, forgive me." The first part of this *Du`a'* is *Du`a'* for praise while the second part is for a request."⁽¹⁾

Ninth; It is stated in *Al-Jawab Al-Kafi* by Ibn Al-Qayyim and *Al-Zuhd* by Imam Ahmad on the authority of Qatada that Maruq said, "I have never found a similarity to the state of the believer but with a man who rides on a part of wood inside the sea so that he calls, "O Lord, O Lord," hoping that Allah, Glorified and Dignified be He may save him."

O Allah, help us to perform Your remembrance, thankfulness and

1. Ibn Al-Qayyim, *Zad Al-Mi`ad*, pp. 234-235.

appropriate worship of You.

Amen.

Section Nine:

Prayer for Guidance

First; It is reported in the *Sahih* Al-Bukhari on the authority of Jabir (may Allah be pleased with him) who said, that the Messenger of Allah (peace and blessings be upon him) used to teach us to seek the guidance of Allah in all matters. He said,

“when you are confused about what you should do in a particular situation, pray two *Rak’as* other than the obligatory Prayer and read the following *Du’a’* :

"O Allah, I ask You, of Your knowledge, for guidance and of Your Power, for strength; and I ask You of Your great generosity. Certainly You are powerful and I am not, and You are the Knower of the unknown. O Allah, if You know this matter (here he states the matter that concerns him like traveling, marriage...) to be good for my religion, my worldly life, my life in the next world (or he said, my present state of affairs and my future), then decree it for me and make it easy, and bless me in it. And if You know this matter (again he states the matter) to be detrimental to my religion, my worldly life, my life in the next world (or he said, my present state of affairs and my future state), then divert it from me, and turn

me away from it, and decree for me that which is good, wherever it may be. And then make me to be pleased with it.'

Second; In his book, *Fiqh Al-Sunnah*, Sheik Sayyid Sabiq states the following:

1- It is *Sunnah* for anyone, who intends to do a lawful act and is unsure about whether it will be good for him, to offer two *Rak'as* other than the obligatory ones even if they are among the *Sunnah* (Voluntary Prayers) or the Prayer on entering the Mosque. They can be offered at night or day, reciting *Surah Al-Fatihah* and some verses of the Glorious Qur'an. He should then praise Allah, and pray for His Prophet (peace and blessings be upon him), supplicating to Allah with the aforementioned *Du'a'*"

2- There are no specific verses are recommended to be recited after *Surah Al-Fatihah* and there is no authentic proof maintaining its repetition.

3- Al-Nawawi said, "One should follow what his heart inclines to after offering *Istikharah* Prayer and neglect his inclination before the Prayer. One should be truthful in his *Istikharah* and attribute Might, Power and Knowledge to Allah. He should not depend on his own choice.

4- *Istikharah* has nothing to do with the obligatory and recommended acts since they are desired. The same applies to the unlawful and detested acts since they are disliked. Therefore, *Istikharah*, is only concerned with permissible acts.⁽¹⁾

Third: "When you intend to do something, offer *Istikharah* seven

1. *Fiqh Al-Sunnah*, vol. 2, pp. 67-69.

times and see which way your heart inclines in order to do what will be the good for you."

This *hadith* is reported by Ibn Al-Sunni but it is a weak *hadith*. Al-Nawawi says that its chain of transmitters is *Gharib*. This *hadith* is regarded, moreover, as *Da'if* by both Al-Albani in *Al-Kalim Al-Taib* and Al-Arna'urdi in *Al-Adhkar Al-Nawawiah* who reports from Ibn Hajar from his Sheikh that what was mentioned above (offering Prayer for seven times) is not a step since Ibn `Abd Al-Salam gave a juristic judgment on the contrary of this on the basis that there is no specific number of *Istikharah* Prayer placed as a condition to their acceptance.

Fourth; If Muslims become acquainted with the virtue of *Istikharah*, it will suffice them in most of affairs. *Istikharah* is regarded as the highest form of placing trust in Allah, Glorified and Dignified be He. Consequently, the more the servant of Allah seeks the Guidance of Him on the minute details of his life, the more the person is stronger in faith.

Istikharah is not, however, restricted to the lawful great matters like marriage and traveling. Rather it expands to include all the everyday aspects of one's life. Al-Shawkani, says⁽¹⁾. "The Prophetic statement, in all matters," has a clear indication that *Istikharah* is not restricted to great matters and one should not abandon *Istikharah* in minor matters as it may cause serious harm. The Prophet (peace and blessings be upon him) maintains this saying:

"You should seek Guidance of Allah even in buying shoes."

1. Al-Shawkani, *Nail al-Awtar*, vol. 3, pp. 352-356.

Fifth: There is no Prophetic *hadith* instructing one to offer *Istikharah* and then go to sleep to see in a vision the results of his *Istikharah*. There is also another matter; Whereby who are unable to make a decision open the Holy Qur'an saying, I will open such and such *Surah* and such and such verse or such and such page, and if these verses speak about Paradise or good, the act will be good. If they speak about Hell or evil, the act will be harmful. Without a doubt all these acts are innovations that contradict the Laws of *Shari`ah*.

Sixth: The author of *Al-Adhkar Al-Nawawiah*⁽¹⁾ states that: "I have reported in the book of Al-Tirmidhi a *hadith* which is classified as *Da`if* by Al-Tirmidhi and others that when the Messenger of Allah (peace and blessings be upon him) intended to do something, he used to invoke Allah saying,

"O Lord, determine what is good for me and choose for me."

This invocation however may be useful when the time is too limited to offer *Istikharah* as in case when one is to choose among two presents, invitations, ways, etc.

Seventh; In his *Al-Adhkar*, Al-Nawawi said: "It is recommended to praise Allah and pray for the Messenger of Allah (peace and blessings be upon him) at the beginning and the end of *Du`a'*."

Eighth: Ibn Taymiyyah was questioned whether one should say the supplication for *Istikharah* during Prayer or after it?

He answered saying: "*Du`a'* is permitted in the Prayer of *Istikharah* or any other Prayer before and after *Taslim* (the Words of Peace).

1. *Al-Adhkar Al-Nawawiah*, edited by Al-Arn'ud.

However, *Du`a'* is better before *Taslim* since the Prophet (peace and blessings be upon him) used to invoke Allah mostly before *Taslim*." What is meant here is to invoke Allah before *Taslim* and after *Tash-hud* (the Words of Greetings).

Note: `Ali Ibn Abi Talib (may Allah honor him) said, "Gifts are granted in due proportions according to intention. Consequently, the more one is devout in his intention and the more one places his trust in Allah during the Prayer, then the more provision Allah, Glorified and Dignified be He, will grant him since Allah is never unjust."

Ninth: In his book, *Zad Al-Mi`ad*, Ibn Al-Qayyim states in his comment on *Du`a'* for *Istikharah*:

"The invocation for *Istikharah* contains belief in the Existence of Allah, Glorified and Dignified be He, belief in His Divine Prefect Attributes such as Knowledge, Might, Will and belief in His Lordship. The person who offers Prayer for Guidance sees that the authority of the matter belongs to Allah, puts his trust in Him, declares himself clear of any other might or power other than Him, admits the imperfection of his knowledge and will to choose the good and attributes Perfection to His Master, Originator and truthful Lord.

Ahmad reported in his *Musnad* that the Messenger of Allah (peace and blessings be upon him) said,

"The happiness of the son of Adam is connected with seeking guidance from Allah and the satisfaction with His Decree. On the contrary, the miserliness of the son of Adam is connected with refraining from seeking guidance from Allah and the dissatisfaction with His Decree."

Thus the Divine Decree encompasses two factors: Putting one's trust in Allah which is the purport of *Istikharah*; and satisfaction with it after it has occurred. Consequently, these factors are the criteria of happiness or miserliness. In fact, submission and surrendering to Allah requires one to be satisfied with the Divine Decree as it was reported in the *Musnad* that, the Messenger of Allah (peace and blessings be upon him) used to invoke Allah saying,

"O Lord, I ask You to grant me satisfaction with
(Your) Decree after its occurrence."

In fact, satisfaction with the Divine Decree after has occurred is more better than the satisfaction with it when it may be merely an intention, because when it actually takes place that satisfaction may be replaced with dissatisfaction."

Here, we may say in brief that, *Istikharah* is placing one's trust in Allah, seeing that the matter belongs to Him. *Istikharah* is a prerequisite of one's belief in Allah as his Lord and a condition in tasting the joys of belief. Satisfaction with the Divine Decree, of course, is a sign of happiness."⁽¹⁾

Al-Baihaqi has reported from Muhammed Ibn Ka'b Al-Qarozi (may Allah bestow mercy upon him) that he said;

"Once Moses (peace and blessings be upon him) asked, 'O Lord, who out of Your creation are more honored?' He, Most High, said, 'The one whose tongue is always wet from the remembrance of Me.' Moses further asked, 'O Lord, who out of Your creation are more knowledgeable?' He responded, 'The one who adds the knowledge of others to his knowledge.' Moses continued, 'O Lord, who out of Your

1. Ibn Al-Qayyim, *Zad Al-Mi'ad*, vol. 2, pp. 444, 445.

creation are more just?' He said, 'The one who judges himself with the same criterion as he judges others.' He said, 'O Lord who out of Your creation are more sinful?' He Most High said, 'The one who charges Me.' Moses wondered, 'Who can charge You?' He said, 'The one who seeks My guidance and then meets My Decree with dissatisfaction.'

CHAPTER SIX

The Remembrance of Allah (*Dhikr*)

Dhikr is defined by scholars as glorifying, exalting, praising and attributing Allah Most High with Perfection, Majesty and Beauty by both tongue and heart.⁽¹⁾

Allah Most High, says;

﴿ So, remember me, (and) I will remember you. ”

(Al-Baqarah;152)

The Messenger of Allah (peace and blessings be upon him) says;

"The likeness of one who mentions his Lord and the one who does not, is that of the alive and dead."

Some of the pious men used to say, "Unfortunate are the men of this world as they left this world while they never tasted the joys of the most good therein." He then was asked, "What is the most good therein? He responded, "It is the love of Allah, knowing and remembering Him."

On the authority of Ibn `Abbas (may Allah be pleased with both of them) who said that, the Messenger of Allah (peace and blessings be upon him) said,

"Verily Satan is perching over one's heart. When one

1. What is meant by *Dhikr* is the *Dhikr* which is in accordance to *Sari`ah*.

makes mention of Allah, Satan withdraws; but when man neglects (the Remembrance of Allah), Satan will go on whispering (in man's heart).

(Reported by Al-Bukari)

First: The Merits of *Dhikr*:

We may sum up the following from *Al-Wabil Al-Saib* by Ibn Al-Qayyim:⁽¹⁾

- 1, 73- *Dhikr* drives Satan away and suppresses him;
- 2- Pleases the All Merciful, Exalted and Glorified be He;
- 3- Removes affliction and sorrow from the heart;
- 4- Causes joy, pleasure and happiness in the hearts;
- 5- Strengthens the heart and body;
- 6- Enlightens the face and heart;
- 7- Brings sustenance;
- 8- Provides man with dignity, beauty and brightness;
- 9- Grants men love which is the spirit and core of Islam and the essence of happiness and salvation;
- 10- Plants in him the character of constantly contemplating of Allah and His benevolence which leads man to worship Allah as if he sees Him;
- 11- Urges man to be in constant repentance to Allah, Exalted and Glorified be He;
- 12- Brings man closer to Allah Most High;

1. See Ibn Al-Qayyim, *Al-Wabil Al-Saib*, pp. 38-88.

13- Facilitates learning and education, i.e., the more adherent man is to *Dhikr*, the more cultured he is in knowledge;

14- Implants in man the glorification of his Lord, Glorified and Exalted be He, which fills his conscious heart;

15- Grants man the remembrance by Allah Most High since He says,

﴿ So, remember Me, (and) I will remember you. ﴾

(Al-Baqarah: 152)

16- Keeps life in one's heart,⁽¹⁾

17- It is the fuel of the heart and the soul i.e., man without *Dhikr* is like the body without sustenance;

18- It purifies the heart from impurities caused by negligence and sins which can only be removed by seeking forgiveness of Allah and *Dhikr*;

19- Obliterates sins: Since it is one of the most virtuous deeds and it is agreed upon that virtuous deeds obliterate evil deeds;

20- It removes the alienation between man and his Lord, Glorified and Dignified be He;

21 - Guarantees the divine Help to man in times of adversity;

22- Makes Allah know man in times of hardship since man knows Him in times of prosperity;

23- Protects man against the torture of the Hell;

24- Calmness descends upon him, mercy covers him and the an-

1. Ibn Tayimiyyah (may Allah bestow mercy upon him) says, '*Dhikr*' is vital to the heart as water is vital to fish. Can you imagine the state of fish without water! The same is true with man without *Dhikr*.

gels surround him;

25, 72- It prevents one from backbiting, gossiping, lying, obscene speech, falsehood and nonsense;

26- The assemblies of *Dhikr* are surrounded by angels while the assemblies for nonsense are surrounded by devils;

27- It pleases the one who makes mention of Allah and the one who accompanies him;

28- Protects man against sorrow on the Day of Judgment;

29- Allah Most High will give shade to the one who habitually remembers Him in seclusion and his eyes then flood with tears on the Day when there will be no shade but His;

30, 31- *Dhikr* is one of the most simple yet virtuous deeds;

32- It results in unique and great rewards and recompense;

33- It prevents the negligence of Allah which is the cause of mis-erliness in this world and the world to come. Allah Most High, says,

﴿ And do not be like those who forget Allah; and He made them forget themselves. ﴾

(Al-Hashr: 19)

34- It is an easy act of worship, i.e., man may remember Allah on his bed and in the marketplace, in health, illness, prosperity and in adversity;

35- It will be a light for man in this life, in the grave and in the Hereafter when the light of believing men and women runs before them and by their right hands;

36- It is the essence of the fundamentals, the way of the common and the feature of righteousness. Thus whoever is guided to it, he will

be guided to the way of Allah, Glorified and Exalted be He;

37- Only the remembrance of Allah can prevent loneliness of the heart;

38- It brings together the heart, the will and interests, while banishing sins and devils;

39- It awakens the heart, bringing what is far from one's heart (Hereafter) to be close to it and turning away what is close from one's heart far from it;

40- It is like a fruit tree bearing fruits of *Tawheed* (the Oneness of Allah) and belief,

41- Allah Most High will be with man when he is in remembrance of Him, i.e., Allah will bless, guide and help him;

42- It is equal to the freeing of slaves, charity and *Jihad* with one's riches and self in the Way of Allah;

43- It is at pinnacle of thanking Allah as the one who does not maintain the Remembrance of Allah, will never thank Him;

44- The most honorable of men in the Sight of Allah is the one whose tongue is always wet with the Remembrance of Allah;

45- It removes the hardness of the heart;

46- It is the remedy of the heart while negligence is its illness;

47- It is the essence of taking Allah as the Patron, whereas negligence is the essence of enmity with Allah;

48- The one who stays in remembrance of Allah, deserves His bounties and keeps himself away from Allah's wrath;

49- Allah and the angels bless the one who mentions Allah. Allah Most High says,

ﷻ He it is who sends blessings on you, as do His angels, that He may bring you out of the depth of darkness into light. ﷻ

(Al-Ahzab; 43)

50- Whoever wishes to dwell in the gardens of Paradise should observe the gatherings of *Dhikr*;

51- The gatherings of *Dhikr* are the gatherings of the angels;

52- Allah Most High shows pride in those who mention Him to His angels;

53- Those who are obsessed with the Remembrance of Allah will enter Paradise laughing;

54- All actions, in fact, are legalized to serve the rite of *Dhikr*;

55- The most virtuous man is one who mentions Allah most, e.g., the most virtuous man among those who observe fasting is one who mentions Allah most;

56- It substitutes all other voluntary righteous deeds whether physical, financial or both physical and financial ones like voluntary *Hajj*;

57- It helps man to obey Allah. It makes obedience lovable, easy and interesting. Obedience, therefore, will be the delight of his eyes and the pleasure of his self. Unlike the disobedient, the obedient man will find no hardship nor difficulty in obeying Allah;

58- *Dhikr* turns any difficulty into easy;

59- It removes all anxieties from the heart;

60- Those who seek the Hereafter are vying with each other (to attain the pleasure of Allah), and those who make mention of Allah are in front of them;

61- It provides man with power to the extent that one can fulfill tremendous tasks which he cannot fulfill without *Dhikr*;

62- It characterizes man with truthfulness;

63- It is the cause of building palaces for the person in Paradise. When man does not make *Dhikr*, the angels stop building;

64- *Dhikr* is a barrier between man and Hell;

65- Angels ask Allah to forgive those who remember Him as they ask such for the repentants;

66- Mountains and deserts celebrate and welcome the existence of one who mentions Allah on them. Mujahid states. 'The mountains call each other by their names saying, 'Have any passerby appeared today mentioning Allah?' Some reply in affirmative while others in negative;

67- It protects man against hypocrisy. Allah Most High says,

﴿ But little do they hold Allah in remembrance. ﴾

(An-Nisa': 142);

68-Those who engage in the Remembrance of Allah find unparalleled joys. This, however, is the cause of naming the gatherings of *Dhikr* as the gardens of Paradise;

69- It gives brightness to faces in this world and light in the world to come;

70- *Dhikr* in various places, e.g., roads, house, cities..., will multiply one's witnesses on the Day of Judgment. Allah Most High says;

﴿ On that day will she declare her tidings. ﴾

(Al-Zalzalah; 4)

77- *Dhikr* consists of praising Allah, while *Du`a'* consists of asking for a need. Consequently, *Dhikr* is more virtuous than *Du`a'* ;

78- Reciting the Qur'an is more virtuous than *Dhikr* and *Dhikr* is more virtuous than *Du`a'*. In some cases, however, *Dhikr* may be more virtuous than reciting the Qur'an, e.g., *Dhikr* is recommended in *Sujud* (prostration) and *Ruku'* (bowing) while reciting the Qur'an is abhorred or forbidden in these positions.

Second: Good manners of *Dhikr*:⁽¹⁾

The one who engages in remembrance of Allah should observe the following:

- 1- The place should be clean and pure;
- 2- To clean his mouth using *Miswak* (tooth-brush);
- 3- To face the *Qiblah* (*Ka`bah*);
- 4- To reflect on what one says;
- 5- To seek explanation from scholars about what he does not know;

Here, we should keep in mind that one will never be rewarded for *Dhikr* unless he engages in Remembrance of Allah with his tongue and heart. Reciting the Qur'an is the most virtuous kind of *Dhikr* except in some cases (as above explained). Those who get accustomed to the supplications of night and day and the supplications recommended for various situations are recorded among men and women who engage much in Allah's Remembrance (whom Allah praises in *Surah Al-Ahzab*, verse 35).

Whoever has missed the whole of his *Wird* (daily supplication), should catch a part of so that he does not get accustomed to neglect-

1. *Tuhfat Al-Dhakinin*.

ing it altogether.

Third: it is stated in *Al-Azkar Al-Nawawiah* that:

1- The scholars are in agreement that *Dhikr* is permitted by tongue and heart for one who is in the state of minor or major ritual impurity and woman during her menstruation and post natal bleeding. *Dhikr*, here, may be glorification, praise, *Du`a'*, praying for the Messenger of Allah, etc.⁽¹⁾

[**Note:** We should keep in mind that reciting the Qur'an is excluded from the aforementioned ruling.]

2 - The one who engages in Remembrance of Allah should stop doing so in the following cases:

- When one salutes him, he should stop and respond to the salutation;
- When someone sneezes, he should stop to supplicate for him;
- When the Imam starts to deliver a *Khutbah* (sermon);
- In times of *Adhan* and *Iqamah*, he should repeat the words after the muezzin;
- To forbid evil and command good;
- To guide a passerby;
- To sleep when he gets tired.

3- You should keep in mind that one is not to be rewarded for obligatory or recommended *Dhikr* until he utters it and hears it pro-

1. See *Al-Adhkar Al-Nawawiah*, p. 8.

vided that he is not a deaf or hard of hearing.⁽¹⁾

Fourth; Supplication by Day and Night

Ibn Al-Qayyim (may Allah bestow mercy upon him) says, "Its proper time is from dawn until sunrise and from the afternoon Prayer until sunset. Allah Most High says;

﴿ And glorify the praise of Your Lord in the evening and in the morning. ﴾⁽²⁾

The Supplication by Day and Night:⁽³⁾

1- On the authority of Abu Hurairah (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said,

"He who recites in the morning and in the evening (these words): 'Glory be to Allah and all praise is due to Him' one hundred times, no one would bring on the Day of Judgment anything more excellent than this except one who utters these words or utters more than these words."

(Reported by Muslim)

2- On the authority of Ibn Mas`ud (may Allah be pleased with him) that when it was evening Allah's Messenger (peace and blessings be upon him) used to supplicate:

1. *See' Al-Adhkar Al-Nawawiah*, pp. 5-10.

2. Ibn Al-Qayim, *Al-Wabel Al-Saib*, pp. 88-91.

3. These supplications are quoted from Al-Shawkani's *Tuhfat Al-Dhakirin*, *Al-Adhkar Al-Nawawiah* and *Al-Wabil Al-Saib*.

"We entered upon evening and the whole kingdom also entered upon evening and praise is due to Allah. There is no god but Allah, the One Who has no partner with Him. His is the Sovereignty and all praise is due to Him, and He has Power over everything. O Allah, I beg of You the good of this night and seek refuge in You from the evil of this night and the evil which follows it. O Allah, I seek refuge in You from laziness, from the evil of vanity. O Allah, I seek refuge in You from torment in the Hell-fire and from torment in the grave."

When it was morning he said like this,

"We rose up in the morning and the whole kingdom of Allah rose up in the morning."

(Reported by Muslim)

3- On the authority of Abu Hurairah (may Allah be pleased with him) who said that the Prophet (peace and blessings be upon him) used to educate his Companions saying,

"When you wake up in the morning you should say, 'O Lord, with Your Will we rose up in the morning, with Your Will we rose up in the evening, with Your Will we live, with Your Will we die and to You is the return.' And when any of you enter upon the evening he should say, 'O Lord, with Your Will we enter upon the evening, with Your Will we enter upon the morning, with Your Will we live, with Your Will we die and to You is the final destination.'"

(Al-Tirmidhi says that it is a *Sahih* and *Hasan* *hadith*)

4- On the authority of `Abdullah Ibn Habib who said:

"The Messenger of Allah (peace and blessings be upon him) said to me, 'Say!' I said, 'What I should say? O Messenger of Allah!' He replied, "Say *Surahs* Al-Ikhlās, Al-Falaq and An-Nas when you enter upon morning and when you enter upon evening and they will suffice you against every evil."

(Al-Tirmidhi says that it is a *Sahih* and *Hasan hadith*)

5- On the authority of Shadad Ibn Aws (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said,

"The most worthy manner of asking forgiveness of Allah is that: 'O Allah! You are my Lord. There is no god but You. You have created me and I am Your servant. I will do my best to keep my covenant and promise with You. I seek refuge in You from the evil of what I have made. I acknowledge Your Favors on me and I acknowledge my sin. Therefore, forgive me, for none but You can forgive sins.' Whoever says it in the evening and dies on that night will enter Paradise; and whoever says it when he rises in the morning and dies on that day will enter Paradise."

(Reported by Al-Bukhari)

6- On the authority of Abu Hurairah that Abu Bakr (may Allah be pleased with them) said to the Messenger of Allah (peace and blessings be upon him),

"(O Messenger of Allah) teach me something to say when I rise in the morning and when I rise in eve-

ning!" He said, 'Say: O Allah, the Knower of the Unseen and the Seen, Creator of the heavens and earth, Lord and Master of everything; I testify that there is no god but You, I seek refuge in You from the evil within me and the evil of Satan and his traps. I seek refuge in You from doing wrong to myself or to other Muslims.' Say it when you wake up in the morning, and in the evening and when you go to sleep."

(Reported by Al-Tirmidhi who says that it is a *Sahih* and *Hasan hadith*)

7- On the authority of `Abudllah Ibn `Umar (may Allah be pleased with them) who said that the Messenger of Allah (peace and blessings be upon him) never neglected saying the following when he woke up in morning and in the evening,

"O Lord! I ask You for vitality in this life and the one to come. O Allah! I ask You for forgiveness and well-being in my (practice of) religion, my life, my family and my wealth. O Allah! Conceal my faults and set my fears at ease. O Allah! Protect me from what is before me, and from what is behind me, and on my right, and on my left, and from above me, and I seek refuge in You from all attempts to undermine me."

(Reported in *Al-Sunan* and *Sahih* Al-Hakim)

8- The Messenger of Allah (peace and blessings be upon him) said,

"The one who reads the following invocation three times both in the morning and the evening, will not

experience any harm; In the Name of Allah with Whose Name nothing on earth or in heaven is harmful. He is All-hearing, All-knowing.' Aban Ibn `Uthman was afflicted by pain in his fingers. Then the man who heard the *hadith* from him looked at him with wonder. Aban, therefore, declared, "Surely, what I have told you is sound. But on that day (when he was afflicted by that pain) I forgot to say it so that the Decree of Allah took place."

(Reported by the people of *Al-Sunan*. Al-Tirmidhi classifies it as *Hasan* and *Sahih hadith*)

9- The Messenger of Allah (peace and blessings be upon him) said,

'Whoever says in the evening or morning: 'I'm satisfied with Allah as my Lord, Islam as a religion and Muhammad as my Prophet and Messenger,' Allah will surely please him."

(Reported by Al-Tirmidhi)

Al-Tabarani adds,

"It should be said three times."

10- The Messenger of Allah (peace and blessings be upon him) used to say when he woke in the morning or in the evening:

"We have begun the day in the way of Islam and with the Word of devotion, and on the religion of our Prophet Muhammad, and on religion of our father, Ibrahim, the true upright who was never an idolater."

(Reported by Imam Ahmad)

11) Al-Nawawi said, "I have reported from Ibn Al-Suni from Talq Ibn Habib who said that, A man came to Abu Al-Darda' saying, "O Abu Al-Darda'! Your house is on fire." "No!" Abu Al-Darda' said adding, 'Allah Most High did not to do such since I sought refuge in Him through the following Prophetic words,

'O Allah! You are my Lord. There is no god but You. I place my trust on You. You are the Lord of the glorious Throne. Surely, what takes place is according to Your Will and what does not take place is according to Your Will. I believe that Allah has Power over all things and Whose Knowledge encompasses everything. O Lord! I seek refuge in You from the evil within myself and from the evil of every moving creature that You have the grasp of its forelock. Verily, it is my Lord that is on a straight path."

12- The Messenger of Allah (peace and blessings be upon him) said,

"Whoever says when rising in the morning or in the evening that, 'O Lord! I rise in the morning giving witness before You, the bearers of Your Throne, Your angels and all Your creatures that You are Allah. There is no god but You and Muhammad is Your servant and Messenger,' Allah will save one fourth of his body from Hell. Whoever says this twice, Allah will save half of his body from Hell. Whoever says this three times, Allah will save three fourths of his body from Hell and whoever says this four times, Allah will save all his body from Hell."

(Reported by Al-Tirmidh and Abi Dawud with Sahih transmis-

sion)

13) The Messenger of Allah (peace and blessings be upon him) said to Fatimah (may Allah be pleased with her),

"O Fatimah, what can prevent you from listening to my advice? In the morning morning or evening, say, 'O Living, O Eternal one! I beseech You for Your mercy. Ameliorate all my affairs and do not leave me alone to myself even for the twinkling of an eye."

(Reported by Al-Nasa'i and Al-Hakim with Sahih transmission)

14) The Messenger of Allah (peace and blessings be upon him) said,

"Whoever says in the morning or evening, 'Allah suffices me. There is no god but Him. I place my trust in Him and He is the Lord of the glorious Throne,' seven times then Allah will satisfy his needs of this world whether he is a man of truthful intention or not."

(Reported by Ibn Al-Suni and Abu Dawud)

15) A person came to the Prophet (peace be upon him) and said:

"O Messenger of Allah! I was stung by a scorpion during the night." Thereupon he said, "If you had recited these words in the evening: 'I seek refuge in the Perfect Words (the Glorious Qur'an) of Allah from the evil of what He created,' it would not have harmed you."

(Reported by Muslim)

However, Al-Tirmidhi reports this *hadith* in the following words,

"Whoever says this three time in the morning and in the evening, will be protected against any sting."

16 - Al-Tirmidh, reports that the Prophet (peace and blessings be upon him) said,

"Whoever says when he rises in the morning three times, 'I seek refuge in Allah the All-Hearing, the All-Knowing from the accursed Satan,' and then recites the last three verses of *Surah Al-Hasr*. Allah will order seven thousand angels to pray to Allah for him until the evening. The same applies to one who says this in the evening. Allah Most High says, 'Allah is He, than whom there is no other god; Who knows (all things) both secret and one; He is Most Gracious, Most Merciful. Allah is He, than whom there is no other god; The Sovereign, the Holy One, the Source of peace (and perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Justly and Proud. Glory be to Allah! He is above the partners they attribute to Him. He is Allah, the Creator, the Originator, the Fashioner. To Him belong the Most Beautiful Names. Whatever is in the heavens and on earth, doth declare his Praises and Glory: and He is the Exalted in Might, the Wise.'"

17- On authority of Abi Sa'id Al-Khudari (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) entered the mosque one day and found a man called Abu Umamah sitting in it. Therefore, the Messenger asked him, "Abu Umamah! Why do you sit in the mosque in times other than that of Prayer?" He replied, "O Messenger of Allah! I was afflicted by wor-

ries and debts." He said, "Can I teach you some words which if you make invocation to Allah therewith, He will surely remove your worries and repay your debts?" Abu Umamah said, "Of course, O Messenger of Allah." The Messenger then said, "Say in the morning and in the evening:

'O Lord! I seek refuge in You from worry and grief; I seek refuge in You from incapacity and laziness; I seek refuge in You from cowardice and miserliness and I seek refuge in You from the burden of debt and the domination of men."

Abu Umamah said, "I have done and consequently Allah removed my worry and repaid my debt." (Reported by Muslim, Al-Bukhari and others)

18- The Messenger of Allah (peace and blessings be upon him) said,

'Whoever says when he rises in the morning, 'O Allah! Whatever favor I or any other of Your creatures find ourselves this morning, it is from You and You alone! You have no partner and all praise is due to You and all thanks!' has rendered his thanks to Allah perfectly for the whole of the day. And whoever says this in the evening, has rendered his thanks to Allah perfectly for the whole of the night."

(Reported in *Sunan* of Abi Dawud)

19) The Messenger of Allah (peace and blessings be upon him) said,

"Whoever prays Allah for me when he rises in the morning or the evening for ten times, my Shafa'ah

(intercession) will approach him on the Day of Judgment."

(Reported by Al-Tabarni in *Al-Kabir*)

20- On the authority of Abu Harairah (may Allah be pleased with him) that the Prophet of Allah (peace and blessings be upon him) advised Salman Al-Khair saying,

"The Prophet of Allah desires to grant you some words so that you may ask Allah and invoke Him therewith in day and night, 'O Lord! I ask You good health with faith, faith with good morals and success that is succeeded by prosperity. O Allah! Grant me mercy, vitality, forgiveness and satisfaction."

(Reported by Al-Tabarin and Al-Hakim in his *Mustadrak*)

21) Juwairiyah, mother of the believers (may Allah be pleased with her) reported that the Messenger of Allah (peace and blessings be upon him) came out (from her apartment) in the morning as she was observing her dawn Prayer in her place of worship. He came back in the forenoon and she was still sitting there. He said to her, "You have been in the same seat since I left you." She said, "Yes." Thereupon the Messenger of Allah (peace and blessings be upon him) said,

"I recited four words three times after I left you and if these are to be weighed against what you have recited all morning then these would outweigh them. These words are; 'Glory be to Allah according to the number of His creation, Glory be to Allah according to the Pleasure of His Self, Glory be to Allah according to weight of His Throne, Glory be to Allah according to the ink (used in recording) words (from His

Praise)."

22) Umm Salamah (may Allah be pleased with her) said, 'The Messenger of Allah (peace and blessings be upon him) taught me to say at sunset,

'O Allah! It is the coming of Your night, the depart of Your day and the invocations of the callers for Your way, so forgive me.'

23) The Messenger of Allah (peace and blessings be upon him) said,

"Whoever said ten times in the early morning: 'There is no god but Allah, the One, Who has no partner. His is the dominion. His is the praise and He has Power over everything,' Allah will record for him ten good deeds and obliterate from him ten evil deeds. It will also equal freeing ten slaves for the Sake of Allah. Allah, moreover, will protect him from Satan. And the same applies to one who says this in the evening."

(Reported by Al-Nasa'i, Ibn Majah, Ahmad and Al-Hakim. Al-Hakim, however, does not restrict it to a specific time)

24) The Messenger of Allah (peace and blessings be upon him) said,

"Whoever says one hundred times in the early morning: 'There is no god but Allah, the One, Who has no partner. His is the dominion, His is the praise and He has Power over everything,' It will be like freeing ten slaves for the Sake of Allah. Allah will also record one hundred good deeds and obliterate one of his hundred evil deeds. It will, moreover, protect him

from Satan during that day until the evening. On the Day of Judgment no one will come with more virtuous deeds than him except the one who did more than him."

(Reported by Al-Bukhari)

25) On the authority of Al-Zubair Ibn Al-`Awam (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said,

"There is not a new day for the servants of Allah where a caller (angel) does not say, 'Gory be to the Sovereign, the Holy One.'"

(Reported by Al-Tirmidhi)

In another narration by Ibn Al-Sunni it is said,

".. but a caller shouts, 'O creation! Glorify the Sovereign, the Holy One.'"

Al-Arna'ad says, this *hadith* is of *Sahih* transmission.

26- On the authority of Abi Malik Al-Ash'ari (may Allah be pleased with him) that the Messenger of Allah said,

"When you wake up in the morning, say; 'We have awoken, and all of creation has awoken, for Allah, Lord of all the worlds. O Allah! I ask You for the best the day has to offer, victory, support, light, blessings and guidance; and I seek refuge in You from the evil it may contain and from the coming day.' However, the same should be said before sleeping."

(Reported in *Sunan* of Abu Dawud)

27- On the authority of `Abd Al-Rahman Ibn Abi Bakra who said

to his father, "I always hear you saying in early morning;

'O Lord! Cure me in my body, cure me in my hearing, cure me in my sight. O Lord! I seek refuge in You from disbelief and poverty. O Lord! I seek refuge in You from the torment of the grave. There is no god but You,' three times in the morning and three times in the evening." His father responded, 'I have heard the Messenger of Allah (peace and blessings be upon him) invoke Allah with these words and I would truly like to follow his *Sunnah*."

(Reported in *Sunan* of Abi Dawud)

28- On the authority of Ibn `Abbas (may Allah be pleased with them both) that the Messenger of Allah (peace and blessings be upon him) said,

'Whoever says in the morning, ﴿So Glory be to Allah, when ye in the evening and in the morning. To Him is all praise, and in the late afternoon and when the day begins to decline. It is He Who brings out the living from the dead, and brings out the dead from the living and Who gives life to the earth after it is dead: and thus shall ye be brought out (from the dead)﴾, will get what he missed on that day (of good deeds) and whoever says this in the evening, will get what he missed in that night ."

Reported in *Sunan* of Abi Dawud who does not classify it as *Da`if* while Al-Bukhari classifies it as *Da`if*.

29- Umm Salamah (may Allah be pleased with her) said that, the Messenger of Allah (peace and blessings be upon him) used to say in

the morning,

"O Allah I ask You knowledge that is useful, sustenance that is pure and deeds that are acceptable."

(Reported by Ibn Majah)

Dhu Al-Nun said, 'There is no good in life without the Remembrance of Allah; there will be no good in the Hereafter without His forgiveness and there will be no good in Paradise without seeing Him.'

The Supplications of Sleeping and Getting up

We may quote from *Al-Wabil Al-Saib Min Al-Kalim Al-Taib*, *Al-Adhkar Al-Nawawiah* and *Tuhfat Al-Dakrin* the following:

1- On the authority of Hudhaifa (may Allah be pleased with him) that when the Prophet (peace and blessings be upon him) retired to his bed he used to say,

"In Your Name my Lord, I live and die." And when he woke he used to say, "All praise be to Allah who has given life after death and unto him is the resurrection."

(Reported in the two *Sahihs*)

2 - On the authority of `Aishah (may Allah be pleased with her) who said,

"When the Prophet (peace and blessings be upon him) retired to his bed he used to hold his two palms together, blow in them and recite: *Surahs* Al-Ikhlās, Al-Falaq and An-Nas, then he used to wipe with his two palms much of his body, starting by wiping his

head, his face and most of his body. He used to do this three times."

(Reported in the two *Sahihs*)

3- On the authority of Abu Hurairah (may Allah be pleased with him) who said,

"The Messenger of Allah (peace and blessings be upon him) deputed me for keeping *Sadaqah Al-Fitr* (Alms) of Ramadan. Someone came and started taking handfuls of the foodstuff (of the Alms). I took hold of him and said, 'By Allah, I will take you to Messenger of Allah (peace and blessings be upon him).' He said, 'I am needy and have many dependents, and I am in great need.' I released him. (The same happened also in the following night). On the third night Abu Hurairah insisted in taking him to the Prophet of Allah (peace and blessings be upon him). Therefore, he said, '(Forgive me and) I will teach you some words with which Allah will benefit you.' I asked, 'What are they?' He replied, 'Whenever you go to bed, recite *Ayaht Al-Kursi* (*Allahu la ilaha illa huwa-l-Hay-ul Qayum*) until you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no Satan will come near to you until the morning.' I released him. (When the news came to the Prophet (peace and blessings be upon him) in the morning, he said, 'He was really speaking the truth, although he is (absolutely) liar. Do you know whom you were talking to, these three nights, O Abu Hurairah?' Abu Hurairah said, 'No.' He

said, 'It was Satan.'"

(Reported in *Sahih* Al-Bukhari. Imam Ahmad narrates the same story in his *Musnad* but relates it to Abi Al-Darda'. Al-Tabarani relates it in his *Mu`jam* to Ubai Ibn Ka`ab)

4- On the authority of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said,

"If somebody recites the last two verses of *Surah* Al-Baqarah at night, that will be sufficient for him."

This means that reciting these two verses will protect him from all evils. It is also said that this will be as virtuous as Night Prayer. `Ali Ibn Abi Talib (may Allah be pleased with him) said, "I have never saw anyone neglecting the recitation of the last verses of *Surah* Al-Baqarha before going to bed."

5- On the authority of `Ali Ibn Abi Talib (may Allah be pleased with him) who said, "Fatimah (may Allah be pleased with her) went to the Prophet (peace be on him) to ask for a maid-servant. Thereupon the Prophet (peace and blessings be upon him) said,

'Shall I tell you a thing which is better than what you asked me for? When you go to your bed, say: 'Glory be to Allah' thirty three times, 'All praise be to Allah' thirty three times and 'Allah is the Greatest' thirty four times.'"

(Reported by Al-Bukahri and Muslim)

Ibn Taymiah says, "Whoever is constant in saying these words, will have no fatigue in work."

6- On the authority of Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah said,

"When any one of you go to bed, he should take hold of the hem of his lower garment and then should clean (his bed) with the help of that three times for he himself does not know what he left behind him on his bed. When he intends to lie on the bed, he should utter these words: 'In Your Name my Lord, I lie down, and in Your Name I will get up. If You should take my soul, forgive me my sins, and if You should let me live another day, protect me as You protect Your righteous servants.'"

(Reported by Al-Bukahri and Muslim)

7- The Prophet (peace and blessings be upon him) said,

"When any of you wake up let him say: 'Praise be to Allah Who provided my body with strength, returned my soul to me and permitted me to be in remembrance of Him.'"

(Reported by Al-Bukahri and Muslim)

8- The mother of the faithful, Hafsa (may Allah be pleased with her) said, "When the Prophet (peace and blessings be upon him) retired to bed, he used to put his hand under his cheek and then say,

'O Lord! Protect me against Your torment on the Day when You raise your servants after death.'"

(Reported by Abu Dawud in his *Sunan*. Al-Tirmidhi classifies this *hadith* as *Sahih*)

9- Anas (may Allah be pleased with him) said that the Messenger of Allah (peace and blessings be upon him) said,

"When one of you go to bed, say: 'Praise is due to Al-

lah Who fed us, provided us drink, sufficed us and provided us with shelter, for there are many people who have little and no shelter."

(Reported by Muslim)

10- On the authority of Ibn `Umar May Allah be satisfied with them both) that he commanded a person who was going to bed to say,

"O Allah, You created my being and it is for You to take it to its ultimate goal. Its death and life are due to You. If You give life then safeguard it; and if You bring death then grant it pardon. O Allah! I beg of You safety."

(Reported by Muslim)

Ibn `Umar said, "I have heard it from the Messenger of Allah (peace and blessings be upon him)."

11- On the authority of Abu Sa`id Al-Khudari (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said,

"Whoever says when he retires to bed, 'I ask forgiveness of Allah, the One, the Living and the Eternal and declare my repentance to Him,' three times, will be forgiven his sins even if it is as much as the foam of the sea, all the grains of sands or all the days of this earthy life."

(Reported by Al-Tirmidhi)

12- On the authority of Abu Hurairah (may Allah be pleased with him) that, when the Prophet (peace and blessings be upon him) retired to bed he used to say,

"O Allah! The Lord of the heavens, the Lord of the

earth and the Lord of the Magnificent Throne. Our Lord, the Lord of everything, the one who brings life out of grains and stones, the Revealer of the Torah and *Injil* (Bible) and Criterion (the Glorious Qur'an), I seek refuge in You from the evil of everything You are to seize by the forelock (You have perfect control over it). O Allah! You are the First, there is naught before You. You are the Last and there is naught after You. You are the Evident and there is nothing above You. And You are the Innermost and there is nothing beyond You. Remove the burden of debt from us and relieve us from want."

(Reported in *Sahih* of Muslim)

13- Al-Bara' Ibn `Azb (may Allah be pleased with him) said that the Messenger of Allah (peace and blessings be upon him) said,

"When you go to bed, perform ablution as is done for Prayer; then lie down on the right side and recite: 'O Allah! I turn my face towards You and entrust my affair to You. I retreat unto You for protection with hope in You and fear of You. There is no resort and no deliverer (from hardship) but You only. I affirm my faith in Your book which You revealed and Your Messenger Whom You sent.' In case you die during that night, the you would die upon *Fitrah* (innate nature). Therefore, Make this as the last word of yours (when you go to sleep)."

(Reported in the two *Sahihs*)

14- Al-Nawawi (may Allah bestow mercy upon him) said, "I have reported in *Sunan* of Abi Dawud, Al-Nasa'i and others with *Sa-*

his chain of transmitters from `Ali Ibn Abi Talib (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) used to say when he retired to bed,

"O Allah! I seek refuge in Your Kindness and in Your Perfect Words (the Glorious Qur'an) from the evil of everything You are to seize by the forelock. O Allah! Only You remove debt and sin! Your army is never defeated, and Your Promise is never broken. The wealth of the wealthy will not protect him from You. Glory be to You, O Allah, and praise!"

15- Al-Nawawi (may Allah bestow mercy upon him) also said, "I have reported in *Sunan* of Abi Dawud and Al-Tirmidhi from Naufal Al-Ashga'i (may Allah be pleased with him) who said, "The Messenger of Allah (peace and blessings be upon him) said to me,

"Recite *Surah* Al-Kafirun (chapter 109) and then go to sleep since it is a declaration of immunity to idolatry."

Al-Arna'ud said, "This *hadith* is *Sahih*."

It is stated in the margin of *Tuhfat Al-Dhakhirin* that, "Al-Khara'idi reported of Abi Umamah that, 'Verily Satan comes to one's bed after it had been prepared by one's wife and then put dirty stones on it and sticks to incite man against his wife. Therefore, when one of you sees this on his bed, do not be angry as it is Satan's plot.'"

Supplications of Getting Up

On the authority of `Ubadah Ibn Al-Samit (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said:

"The one who gets up at night should say: 'There is no god but Allah. He is the Only One and has no partners. For Him is the Kingdom and all praises are due to Him. He is Omnipotent. All praises are for Allah. All the glories are for Allah. None has the right to be worshiped but Allah. Allah is the Greatest and there is neither Might nor Power except with Allah.' He should then say 'O Allah, forgive me' or should invoke (Allah), in doing so his invocation will be responded to and if he performs ablution (and prays), his Prayer will be accepted."

(Reported by Al-Bukhari)

Abi Umamah (may Allah be pleased with him) said that, I heard the Messenger of Allah (peace and blessings be upon him) say,

"Whoever retires to bed in state of purification and engages in Remembrance of Allah until sleep overtakes him, he never gets up at any time during that night and asks Allah for some good, but Allah will grant him what he asks for."

(Reported by Al-Tirmidhi)

Some Prophetic Supplications

1- When Leaving the House

On the authority of Anas (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said,

"Whoever says (when he leaves his house), 'In the Name of Allah, I have put my trust in Allah, there is neither might nor power but in Allah' will be an-

swered, 'You have been surely sufficed, protected and guided (by Allah).' Satan will also run away from him to the extent that it meets another Satan and says, 'What can you do with a man who is sufficed, protected and guided.'"

(Reported in *Al-Sunan*)

2- When Entering the House

On the authority of Abi Malik Al-Ash`ari (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said,

"When a man enters his house, he should say, 'O Allah! I ask You to provide me with the goodness of my entering and my leaving. In the Name of Allah we entered and in the Name of Allah we went out. On Allah, Our Lord, we put our trust.' Then he should greet his family."

(It is reported in *Sunan Abu Dawud*)

3- While Entering or Leaving the Mosque

The Messenger of Allah (peace and blessings be upon him) said,

"Whoever enters the mosque should pray for the Messenger of Allah (peace and blessings be upon him) and say, 'O Allah! Open for me the doors of Your Mercy.' And when he gets out he should say, 'O Allah, I beg of You Your Grace.'"

4- Supplication at the time of *Adhan* (the Call to Prayer)

In his *Zad Al-Mi`ad*, Ibn Al-Qayim states the following five recommendations of *Adhan*:

a- The one who hears the muezzin is recommended to repeat the same words except the words 'Come to Prayer, Come to Prosperity' which should be replaced by the words 'There is neither might nor power but in Allah'. However, there is no authentic proof on the validity of compiling these words together, i.e., concerning 'Come to Prayer, Come to Prosperity'.

b- He is also recommended to say, "And I testify that there is no god but Allah alone, Who has no partner, and that Muhammad is His servant and His Messenger. I am satisfied with Allah as my Lord, with Muhammad as Messenger, and with Islam as my religion. This is mentioned in the *hadith* reported by Muslim that the Messenger of Allah (peace and blessings be upon him) said,

"If anyone says on hearing the muezzin, 'I testify that there is no god but Allah... his sins will be forgiven.'"

c- To pray for the Messenger of Allah (peace and blessings be upon him) after the *Adhan*. The most perfect formula in praying for the Prophet (peace and blessings be upon him) is so-called (Ibrahim's way) which Muslims utter in their Prayer.

d- To say after supplicating for the Prophet (peace and blessings be upon him),

"O Allah! The Lord of this perfect call, and the Prayer (*Salah*) about to be performed; grant Muhammad *Al-Wasilah* (a special place in Heaven) and excellence, and raise him up to a praised position (interceding on behalf of his followers on the Day of Judgment), which You promised to him."

However, we should keep in mind that it is not authentic to add the words 'Since You never break Your commitment' to this invoca-

tion.

e- To supplicate to Allah since *Du`a'* is to be accepted by Allah in that time.

5- When Overwhelmed by a Problem or Sadness

On the authority of Ibn `Abbas (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) used to supplicate to Allah during the time of trouble:

"There is no god but Allah, the Great, the Tolerant, there is no god but Allah, the Lord of the Magnificent Throne. There is no god but Allah, the Lord of the heavens and earth and the Lord of the Edifying Throne."

6- When Overwhelmed by a Debt

"O Allah! Suffice me with your *Halal* (lawful) from seeking Your *Haram* (unlawful), and free me by Your beneficence from seeking the help of others."

7- In Times of Fear of an Oppressor

On the authority Abi Musa Al-Ash`ari (may Allah be pleased with him) that when the Messenger of Allah (peace and blessings be upon him) sensed danger of an enemy, he used to say,

"O Lord! We set You at their thrones, and we seek refuge in You from their evils."

(Reported in *Sunan* Abi Dawud and Al-Nasa'i)

8- When Overwhelmed by a Calamity

Umm Salamah (may Allah be pleased with her) reported the

Messenger of Allah (peace be upon him) as saying,

"If any Muslim who suffers some calamity says: 'We belong to Allah and to Him shall we return; O Allah! Reward me for my affliction and give me something better than it in exchange for it,' Allah will give him something better than it in exchange."

She added, "When Abu Salamah died, I said these words and Allah gave me the Messenger of Allah (peace and blessings be upon him) in exchange," (Reported by Muslim)

The Messenger of Allah (peace be upon him) said,

"Whoever has been afflicted by a calamity and often mentions it after it has passed, and relates it to the Decree of Allah saying, 'We belong to Allah and to Him shall we return,' will be rewarded by Allah each time (he mentions it) as equal as the day of its occurrence."

(Ibn Kathir says that this *hadith* is reported by Ahmad and Ibn Majah)

9- When Visiting Graves

On the authority of Buraidah that the Messenger of Allah (peace and blessings be upon him) used to teach them when they went out to the graveyard to say:

"Peace be upon you, the inhabitants of the city (the graveyard) from among the believers and Muslims. We shall, God Willing, join you. I beg of Allah peace for us and for you."

(Reported by Muslim)

10- After Performing Ablution

The Messenger of Allah (peace and blessings be upon him) said,

"If any one of You perform ablution correctly and then say: 'I testify that there is no god but Allah, the One Who has no partner; and I testify that Muhammad is His servant and His Messenger,' then any of the ten gates of Paradise will be your choice to enter from."

(Reported by Muslim)

11- On Arriving at a Place

The Messenger of Allah (peace and blessings be upon him) said,

"When anyone arrives at a place, and then says: 'I seek refuge in Perfect Words (the Glorious Qur'an) of Allah from the evil of what he has created,' nothing would harm him until he marches from that stopping place."

(Reported by Muslim)

12- When Sneezing

The Messenger of Allah (peace and blessings be upon him) said,

"When one of you sneezes he should say, 'Praise be to Allah'. Then his companion should say to him, 'May Allah have mercy upon you'. Thereupon, the one who has sneezed should respond saying, "May Allah guide You and make your affairs well."

(Reported by Al-Bukhari)

13- When Congratulating Newly-Weds

On the authority of Abu Hurairah (may Allah be pleased with

him) who said that the Prophet (peace and blessings be upon him) used to supplicate to Allah for the new married couples saying,

"May Allah bless yours [your spouse], and you, and join you in a happy union."

(Al-Tirmidhi classifies this *hadith* as *Sahih* and *Hasan hadith*)

14- On Leaving a Meeting

The Messenger of Allah (peace and blessings be upon him) said,

"Whoever sits in a meeting and commits some mistakes, but says before departing, 'Glory be to You, O Allah; all praise is due to You; I bear witness that there is no deity but You. I beg Your Forgiveness and repent to You,' will have all his mistakes (that committed in this meeting) forgiven by Allah."

(Al-Tirmidhi classifies this *hadith* as *Sahih Hasan hadith*)

15- When Seeing Someone Who Is Disabled

The Messenger of Allah (peace and blessings be upon him) said,

"Whoever sees someone is afflicted by disabilities and says, 'Praise be to Allah Who has relieved me of what He has afflicted on you. He has fashioned me better than many of His creation,' will not have this defect approach him."

(Al-Tirmidhi classifies this *hadith* as *Hasan hadith*)

16- When Entering the Marketplace

The Messenger of Allah (peace and blessings be upon him) said,

"Whoever goes into the marketplace and says, 'There is no god but Allah, the One, Who has no partner. His

is the dominion and His is the praise, the Giver of life and death. He is the Living Who does not die. In His Hand is all good, and He has power over everything,' will have a million good deeds accredited to him, and a million bad deeds erased, and he will be elevated a million ranks."

17- When Admiring Something and Afraid of Being Envied

Allah, Glorified and Exalted be He says,

"Why didst thou not, as thou wentst into thy garden, say: 'Allah's Will (be done)! There is no power but form Allah.'"

The Messenger of Allah (peace and blessings be upon him) said,

"When one of you sees something that catches his admiration, he should say, "Allah's Will (be done)! There is no power but form Allah."

18- When Entering or Leaving the Bathroom

It is reported in the two *Sahihs* that the Messenger of Allah (peace and blessings be upon him) used to say when he enters the bathroom,

"O Allah! I seek refuge in You from bad and evil things."

And when he leaves it, he used to say,

"I seek Your Forgiveness (O Allah!)."

(Reported by Ahmad and the people of *Al-Sunan*)

19- Taking Oaths

The Messenger of Allah (peace and blessings be upon him) said,

"Whoever takes an oath in which he mentions Lat

and `Uzza (two idols of the Arab pre-Islamic era), should say, 'There is no god but Allah,' and whoever says to his companion, 'Come along, let us gamble,' he must give alms (as an expiation). Whoever takes an oath with others than Allah, in doing so he associates other deities with Him."

(Reported by Al-Bukhari and Muslim)

By analogy, the same rule applies to one who takes an oath with the Prophet, the *Ka`bah*, his dear life, and so on.

20- When One Has Lost Something

Ibn `Umar (may Allah be pleased with them both) used to instruct the one who has lost something to say,

"O Lord! You are the Lord of what I have lost. Only You can guide it to me. O Lord! Return it to me with Your Power and Your Sovereignty. Surely, it is a Grace and Gift from You (to me)."

21- Before Sexual Intercourse with One's Wife

On the authority of Ibn `Abbas (may Allah be pleased with them both) that the Prophet (peace and blessings be upon him) said,

"When one of you approaches his wife for a sexual intercourse, he should say,

'In the Name of Allah. O Allah! Protect us from Satan and prevent Satan from approaching the child you may bestow on us.' Then if they are predetermined by Allah to have a child from this act, Satan will never approach him."

(Reported by Al-Bukhari and Muslim)

22- Making Use of Hands in Glorification

In his *Al-Wabil Al-Saib*, Ibn Al-Qayim states, "Al-A`mash narrates from `Atta' Ibn Al-Sa'ib from his father from `Abdullah Ibn `Umar (may Allah be pleased with them) who said,

"I have watched the Messenger of Allah (peace and blessings be upon him) make use of his right hand in (calculating) glorification."

(Reported by Abu Dawud)

Yasirah (may Allah be pleased with her) said, the Messenger of Allah (peace and blessings be upon him) said to us,

"Adhere firmly to continuous glorification, *Tahlil* (declaring that there is no god but Allah) and exaltation. Don't neglect (the Remembrance of Allah) lest you may miss (His) mercy. Make use of your fingers in glorification since the Day (of Judgment) will come when these (fingers) will be questioned (by Allah), and then give (eloquent) responses."

(Reported by Al-Tirmidhi and Al-Hakim with *Sahih* chain of transmitters)

23- When Hearing the Crowing of the Cock

The Messenger of Allah (peace and blessings be upon him) said:

"When you listen to the crowing of the cock, ask Allah for His Favor as it sees angels. When you listen to the braying of the donkey, seek refuge in Allah from Satan for it sees Satan."

(Reported by Al-Bukhari and Muslim)

24- When Eating and Drinking

ʿAishah (may Allah be pleased with her) said that the Messenger of Allah (peace and blessings be upon him) said,

"One of you should mention the Name of Allah Most High before eating. However, if he forgets (to mention the Name of Allah Most High) at the beginning, he should say, 'In the Name of Allah at the beginning and at the end.'"

(Reported by Al-Tirmidhi and Abu Dawud. Al-Tirmidhi, however, classifies it as *Sahih* and *Hasan hadith*)

Muʿadh (may Allah be pleased with him) said that the Messenger of Allah (peace and blessings be upon him) said,

"Whoever eats or drinks and says, 'Praise be to Allah Who has fed me this and nourished me thereby without having contributed anything, neither power nor resources,' will have his previous sins forgiven (by Allah)."

25- The Invocation of Guest to the Host

Anas (may Allah be pleased with him) said that the Messenger of Allah (peace and blessings be upon him) came to Saʿd Ibn ʿUbadah (may Allah be pleased with him) who brought some bread and oil to him. Having eaten, the Messenger of Allah (peace and blessings be upon him) invoked Allah saying,

"The worshipers did break their Fasting, the righteous did eat your food and the angels did pray for you."

The Messenger of Allah (peace and blessings be upon him) said,

Remember Well.....

"The dearest words to Allah are four: *Subhana* Allah (Glory be to Allah), *Al-Hamdulillah* (Praise be to Allah), *wa la ilah ill-Allah* (there is no god but Allah) and *Allah-u-Akbar* (Allah is the Greatest). It does not matter in which order you recite them."

(Reported by Muslim)

Chapter Seven

Excessive Love

Ibn Al-Qayyim mentioned the following in *Al-Jawab Al-Kafi*:

"Allah Most High mentioned this disease when recounting the story of Lut's People and the account of the woman who tried to seduce Yusuf (peace and blessings be upon him). Yusuf had to undergo an extremely difficult trial but remained patient, chaste and pious (by Allah's Mercy). The stronger a person's faith, the less likely they are to succumb to temptation. Yusuf (peace and blessings be upon him) had very strong faith in Allah and so he preferred chastity, piety and even prison to adultery. The Glorious Qur'an states in *Surah Yusuf*, verse 33,

﴿He said, 'O my Lord! The prison is dearer to my liking than that to which they invite me.﴾

Yusuf realized that he alone could not be patient. Unless Allah protected him and turned away their snare from him, he would instinctively feel inclined towards them and join the ranks of the ignorant. Thus, Yusuf knew his limitations and the Omnipotence of Allah. This story includes many sermons and numerous good examples.

As for Lut's People, Allah says in *Surah Al-Hijr*, verses 67-72,

﴿The inhabitants of the City came in (mad) joy (at news of the young men). Lut said, 'These are my guests: disgrace me not: but fear Allah, and shame me not.' They said, 'Did we not forbid thee (to speak) for all and sudsy?' He said, 'There are my daughters (to marry), if ye must act (so). Verily, by thy life (O

Prophet), in their wild intoxication, they wander in distraction, to and fro. ﴿

From both these stories, it is clear that Allah condemns these types of extreme, sensual love and attraction. This is not physical disease and therefore does not require the treatment of a physician. Rather, it is a disease of the heart and it requires a treatment that is spiritual in nature i.e., through *Dhikr* of Allah. This disease leads to many enormous sins. However, we will discuss the most severe sin arising from it. Excessive sensual love can cause the diseased person to commit *Shirk* by associating partners with Allah.

1) This applies to whomever loves his lover to the extent that he makes him a partner with Allah. Oh, how sinful is the one who loves his lover more than Allah! This is of course an unforgiven love and is a grievous type of *Shirk*. Allah does not forgive that partners should be associated with him, but He forgives anything else by repentance. This kind of love can be characterized by the following:

- When preferring the lover's pleasure over the pleasure of Allah,
- When obeying the lover rather than obeying Allah,
- When offering the lover the best of what he has while he offers Allah the worst of what he has,
- He does his best to please his beloved and if something remains he offers it to Allah (if he still obeys Him).

As a matter of fact, if you imagine the life of the lovers, you will realize that the above characteristics are totally applicable to them. If you fairly compare their love to their obedience and love of Allah, you will find that the former is their ultimate goal. They may openly say that he is more concerned with attaining the favors of his lover over the favors of Allah.

There is no doubt that this kind of love is a form of grievous *Shirk* and some lovers openly declare that they can never love anyone other than their lover. His beloved owed his heart completely; therefore, he became a slave to him. Behold, he preferred to worship the created rather than the Creator. Thus, worship can be defined as the complete love and obedience, and this is the position, which the lovers attained.

Treatment for this Disease

The treatment of this fatal disease is as follows:

1- He should realize that this disease comes out from ignorance and heedlessness. Thus, he should first get acquainted to Allah Most High through His Attributes and Signs,

2- He should worship Allah both in public and private so as to distract his attention away of such love,

3- He should often seek Allah's refuge and be long in his Prayer to keep him away of such love,

4- Conscious repentance,

5- Nothing is better than Allah's remedy, sincerity of action. This remedy is mentioned by Allah as the following verse:

﴿ Thus (did We order) that We might turn away from him (all) evil and indecent deeds: for he is one of Our servants chosen. ﴾

(Yusuf: 24)

Allah discloses that He turned away from Yusuf all-evil (excessive love) and indecent deeds (adultery) because of Yusuf's sincerity

of action. This is because excessive love has no place when the heart is obsessed with the love of Allah. Consider the following line of poetry:

I loved her when I was young

Now my love is very strong.

Notes:

Imam Ahmad (may Allah bestow mercy upon him) said, "Whoever invites you to other than marriage, he surely invites you to unbelief." Imam Ahmad got married only one day after his wife's death (It was an expression of how much he disliked being single even for one day). He is quoted to have said, "I dislike to sleep as a single person." Ibn Mas'ud (may Allah be pleased with him) said, "If I live no longer than ten days, I will marry lest I meet Allah as single." He also said, "Seek wealth in marriage. Allah Most High says,

﴿If they are in poverty, Allah will give them means out of His Grace: for Allah is Ample-Giving, and He knows all things.﴾

(An-Nur: 32)

`Umar (may Allah be pleased with him) said, "Sometimes I unwillingly have sexual intercourse (with my wife) so that Allah may create whomever will exalt and remember Him." However, let's turn again to Ibn Al-Qayyim's speech:

Harm of Excessive love:

1- The lover remembers and loves the created more the Creator. This is because these two kinds of love cannot coexist.

2- The lover always suffers because of his excessive love.

Whoever loves others than Allah, he will surely suffer. Consider the following poetic lines:

*Though love is tasteful,
Lo! A lover is miserable.
He weeps very often,
Out of love of leave.
He weeps if she leaves out of passion,
And weeps if she comes lest separation.
When leaving, his eyes flooded with tears,
And when meeting he sheds such tears.*

However tasteful the excessive love is, it brings suffering to one's heart.

3- A lover is captivated by his beloved, and suffers a lot. But he does not feel the pain of these sufferings due to the ecstasy that love. As a sparrow to a wanton boy is a lover to his beloved, he plays it for his sport. The one who is loved, may not reciprocate the affections of his lover and so the lover suffers pain. Let's read the following poetic lines:

*Surely he is not free but bound,
Who suffers sickness and death around,
A dead in a living figure,
Unaware up to the last day,
And an idle till he passes away.*

4) The lover neglects his religious and worldly affairs. In fact, nothing is more dangerous to religion and the worldly affairs than ex-

cessive love. Religious advancement is dependent up directing one's attention of one's heart towards Allah. Excessive love will only distract the heart from this. On the other hand the advancement of one's worldly affairs is dependent on the advancement of his religious ones. The more wasted the religious affairs, the worst the worldly affairs will be.

5) Harms and diseases will afflict the lover faster than the spread of the blazing fire in dry wood. The reason for this is that the more engrossed a person's heart in excessive love, further his heart will be from his Lord. Therefore, the lovers' hearts are the farthest among hearts from Allah Most High.

Satan will find his way to such diseased hearts to snare and corrupt. Satan is the most fierce to man, will do his utmost to inflict harms upon this lover. Then, you may imagine to what extent the misery of this lover when Satan captivates his heart.

6- Excessive love disturbs and corrupts the mind and paves the way for Satan to whisper into one's heart. This state of affairs may result in madness, which is well known in the stories of those lovers. Man, of course, is honored and discriminated from animals by virtue of the sound mind. Therefore, when man loses his mind, he becomes like the animals or even worst. Let's consider these poetic lines of the well-known lover of Layla:

They ask, does your love make you insane?

I said, holding comparison is not fair,

A lover is continuously unaware,

But the mad is seized for a while in pain

7- Furthermore, it disturbs and corrupts the senses of one's body, either spiritually or physically. Spiritual corruption, then, is connected

to the corruption of the heart. Thus the eyes, ears and tongue would be corrupted due to the corruption of one's heart. In this way one would be incapable of discriminating between what is good and what is wrong. The lover will view the wrong of himself and his beloved as good. It is stated in *Musnad* Ahmad that, "You would not see or hear the errors of your beloved."

Excessive love, therefore, blinds one's eyes from seeing the errors of his beloved and also deafens his ears from hearing the truthful facts about him. As a matter of fact, love covers errors. Therefore, the lover cannot see the faults of his beloved. But when this love comes to an end, one would realize clearly the error of previous beloved.

People do not always realize their faults until they remove themselves from the situation. Companions who reverted to Islam after *Shirk* were often stronger in faith than those who were born as Muslims, i.e., from Muslim parents. `Umar (may Allah be pleased with him) said, "The rites of Islam would be demolished one by one by Muslims who are born with no experience of Ignorance (*Jahiliyya*)."

Likewise, excessive love corrupts the senses. It is the root cause of many fatal diseases that weakens and destroys the body. This fact is, however, famous in the stories of the lovers who met their fate due to their love.

It is narrated that, "Once Ibn `Abbas (may Allah be pleased with them both) saw a young man who was overwhelmed by diseases to the extent that he became so thin that his skin stuck to his bones. Thereupon, Ibn `Abbas passed the day seeking refuge in Allah against excessive love."

8- Excessive love is defined above as an excessive love that captures the heart of the lover to the extent that he continuously indulges on contemplation and thinking of his beloved. Consequently, the soul

will be interested in such inspirations, which would be the cause for many fatal diseases. The temper, character and goals of the lover will soon change because of this love. Let's consider these poetic verses:

*Little, little the love is
As destiny and fate decree.
The more, the more a man loves,
Great problems he will see.*

Excessive love is deceptive. The deeper a lover delves in, the more problems he will get, like fatal diseases and death.

There are different degrees of excessive love:

In the beginning, a lover should do his utmost to control this passion, especially when achieving his goal is impossible. The more entangled a lover is, the more cautious he should be. He should behave in a proper manner; for example, he should not discuss his actions publicly nor mention the name of his lover. Otherwise, he will not only be guilty of *Shirk* but of oppression as well. This kind of oppression is worse than oppression with regards to property (wrongfully taking someone's property). This is because people often believe anything they hear coming from the mouths of others. The story of the people of the Lie (*Ahl Al-Ifk*) which is mentioned in *Surah An-Nur* clearly illustrates this. The hypocrites falsely accused the wife of the Messenger of Allah, `Aishah (may Allah be pleased with her) of adultery because she was alone with Safwan Ibn Al-Mu`atal behind the Muslim army. However, her innocence was revealed in the Glorious Qur'an in *Surah An-Nur*. Then you can imagine to what extent her honor would have been defamed by the hypocrites, if the Glorious Qur'an kept silent on this serious issue.

Talking about the beloved is an act of oppression because slander

may not only defame the honor of the beloved but that of their family as well. It could further pave the way for people to think ill of this person.

The one who willingly or unwillingly helps the lover to attain his illegal goal is regarded as a pimp. The man who aids the lovers (in committing their sin) is committing a more heinous sin than the accursed one who intercedes between the briber and the bribee. This help may lead to oppression or even murder. Therefore, the Messenger of Allah (peace be upon him) had damned and declared himself clear of the one who intercedes between the two lovers. This sin is regarded as one of the most enormous sins.

Furthermore, the Messenger of Allah (Peace be upon him) forbade the Muslim to propose to a woman who is already betrothed to a fellow Muslim saying, "A believer is a brother to another believer. It is therefore not allowed for him to outbid his brother in buying something or to propose to a woman when his brother has done so." (Reported by Muslim)

You can imagine what a grievous sin it would be for one who plots to separate a wife from her husband or a slave-girl from her master. Yet, the lovers and the one who helps them may see themselves as committing any sin.

As a matter of fact, this oppression inflicted upon the husband or parents cannot be forgiven even by repentance. On the Day of Judgment the oppressed will have the right to ask the expiation of the oppressor. The Prophet (peace be upon him) maintained this fact saying, "It would be said to him, 'Take from the rewards of the oppressor (as expiation).'

" Then the Prophet (peace be upon him) added, "Can you imagine the state of the oppressor then!" He meant that the oppressed may not leave even a single reward to remain for the oppressor.

Besides this, the sin will be more grievous when the oppressed is a neighbor or one of the relatives. The Messenger of Allah (peace be upon him) explained, "Two men will not enter paradise; the one who severs ties with his relatives and the one from whose evil his neighbor is not safe."

Moreover, if the lover makes use of jinn to attain his illegal goal, he will add another enormous sin, namely, sorcery to *Shirk* and oppression. It does not matter if he does this personally or paid someone else to do so.

Anyone who helps the lover in this situation, his cooperation is nothing other than sin and transgression.

A lover in this situation is clearly guilty of oppression! Furthermore, when the lover attains his illegal goal, cooperation in oppression and transgression between the two lovers will take place. The beloved will encourage his lover to engage in mischief and oppression against her husband, master or parents. On the other hand, the lover will help his beloved to commit treachery and oppression towards her relatives. Moreover, both of the two lovers may exceed the limit and appoint his beloved to do an improper job or to falsely witness on behalf of him to the extent that his beloved may consume unlawfully the rights of the others.

For the two lovers, the means to their end does not matter. Therefore, they may try to get their goal through theft, usurpation, treachery, false oath, highway robbery or even murder.

The aforementioned are some harms of excessive love. This may further lead to obvious *Shirk*. Then, it is easy for us to understand what was stated by `Abd Al-Haqq in his book *Al-`Aqibah*; "Once a muezzin saw a beautiful woman from above the mosque. Having been tempted by her beauty, he went to her home seeking a relation with

her. Thereupon, she declared that she was a Christian and so he should change his religion to Christianity to marry her. Unfortunately, he submitted to this condition. After a while he fell down from the stairs and his life came to an end."

Christians, therefore, used to make use of seductive women to tempt the captives to accept Christianity. In this moment,

﴿Allah will establish in strength those who believe,
with the Word that stands firm, in this world and in
the Hereafter.﴾

Second: In his *Zad Al-Mia`ad*, the following is stated by Ibn Al-Qayyim:

"As excessive love is disease, there should be a treatment for it.

The lover has two types of treatment: He may marry his beloved if it is legal through honest means, or he should observe Fasting as stated in the two *Sahihs* on the authority of Ibn Mas`ud (may Allah be pleased with him) the Messenger of Allah (Peace be upon him) said,

"O young men, those of you who can support a wife should marry, while whoever is incapable of supporting a wife, let him observe Fasting since it would be a shield for him against indecency (Fasting will suppress his sexual desire)."

Excessive love then should be treated through a fundamental solution (marriage) or its alternative (Fasting) if there is no way to attain the former.

Ibn Majah reported in his *Sunan* on the authority of Ibn `Abbas (May Allah be pleased with them both) that the Messenger of Allah (Peace be upon him) said,

'I suggest no solution to the two lovers but marriage.'

Having permitted marriage to free and slave women (in a state of necessity), Allah Most High states,

ﷻ Allah doth wish to lighten your (difficulties). for
man was created weak (in flesh), ﷻ

However, it is an indication that Allah knows the weakness of man with regard to his sexual desire. He enlightened his burden through the following:

- a) He permitted him to marry of women whom seem good for him, two, three or four,
- b) He permitted him to have sexual relations with his own slave-girls,
- c) He permitted him further to marry a slave woman if necessity exists.

Furthermore, the author prescribed other forms of treatment for this love saying,

The lover is recommended to think of his beloved's faults to drive his heart away from her.

If all the aforementioned forms of treatment have failed, then the diseased lover should flee to Allah whoever responds to the invocation of the one who is in trouble. He should represent surrender, submission and humility before his Lord so that He may relieve him from his trouble."

Third: The lover should make mention of Allah for the fact is that mentioning the created for an hour turns a man away from his Creator for a mile.

CHAPTER EIGHT

The Treatment of Epilepsy, Sorcery And Impotence Caused by Sorcery

First: The Prophet's Guidance on the Treatment of Epilepsy:

In his book, *Zad Al-Mi`ad*, Ibn Al-Qayyim stated the following:

It is reported in the two *Sahihs* on the authority of `Ata' Ibn Abi Rabah who said, Ibn `Abbas said to me, "Shall I show you a woman of the people of the Paradise?" I said, 'Yes.' He said, 'This black lady came to the Prophet (peace and blessings be upon him) and said, 'I got attacks of epilepsy and my body became uncovered; please supplicate to Allah for me.' The Prophet (peace and blessings be upon him) said (to her), 'If you wish, you can be patient and enter Paradise; and if you wish, I will ask Allah to cure you.' She said, 'I will remain patient,' and added, 'but I became uncovered, so please call upon Allah for me that I may remain covered.' So he supplicated to Allah for her."

Epilepsy is of two kinds:

1- Epilepsy caused by wicked jinn,⁽¹⁾

2- Epilepsy caused by a psychological disorder.

Physicians can only treat the latter. On the other hand, both the epileptic and the one who treats him have mutual role in the process of treatment. The epileptic should trust himself and believe in the Creator of these jinn and keep seeking refuge in Allah both in his heart and with his tongue. This is because this kind of struggle is one in which the fighter cannot gain victory over his enemy unless he has two means: A proper weapon and strength. He needs both of these in order to overcome his epilepsy and cannot depend on only one. Furthermore, if he does not possess either of these, the treatment will not work.

Whoever treats the diseased should also have the above-mentioned means. In some cases, he may say to the jinn that is dwelling in the body of the epileptic 'Get out', '*Bismi-llahi Ar-Rahmani Ar-Rahimi* (In the Name of Allah, the Most Merciful, the Most Compassionate)' or '*La hawla wa la qowata illa bi-llahi*' (There is no Might or Power but with Allah). The Prophet (peace and blessings be upon him) used to say, 'O ye Allah's enemy, get out, I am the Messenger of Allah.'⁽²⁾

On several occasions, my Sheik used to send a man to the jinni saying, 'My Sheik orders you to get out. You are not allowed to dwell

1. Ibn Al-Qayyam said, 'It is an admitted kind of epilepsy, and no one denies its treatment except the one who is ignorant, insane or illiterate. Wicked jinn often attack men of weak faith who neglect the Remembrance of Allah and the Prophet's protective *Du`a*' which can protect them from the harm of jinn.

2. Reported by Ahmad. Al-'Arn'ud said its chain of transmitters is *Sahih*.

in the body of this person.' No sooner did the epileptic hear the command he would recover immediately. Sometimes he used to address the jinn personally. If the jinni was rebellious, the Sheik would strike it until it left the epileptic's body. Then the epileptic would recover without feeling any pain.⁽¹⁾

Secondly: The Treatment of Epilepsy:

In his *Tuhfat Al-Dhakhirin*, Imam Al-Shawkani stated under the title, 'What may be said for the one who suffers from a pain caused by the jinn' the following:

It is reported by Ahmad and Al-Hakim in *Al-Mustadrak* from Ubai Ibn Ka'b (may Allah be pleased with him) who said, "I was sitting with the Prophet (peace and blessings be upon him) when an Arab came to him and said, 'O Prophet of Allah, my brother suffers from a pain.' The Messenger asked, 'What kind of pain does he suffer from?' He said, 'He was touched by a jinni.' The Prophet said, 'Bring him to me.' The man brought his brother before the Prophet who sought refuge in Allah for him by reciting *Surah Al-Fatihah* (and other verses of the Qur'an). It is stated at the end of the *hadith* that the man recovered without feeling of any pain. Al-Hakim said in *Al-Mustadrak*, that this *hadith* is *Sahih*.

The Qur'anic verses mentioned in the aforementioned *hadith* are:

- *Surah Al-Fatihah*,
- *Surah Al-Baqarah*, verses 1-5, 163, 164, 255, 284-286,

1. Ibn Al-Qayyim, *Zadd Al-Mi'ad*, revised by Al-'Arna'ud. vol. 4, pp. 66-71

- *Surah Al-`Imran*, verses 18, 19,
- *Surah Al-A`raf*, verses 54-56,
- *Surah Al-M'munun*, verses 116-118,
- *Surah Al-Safat*, verses 1- 10,
- *Surah Al-Hashir*, verses 22-24,
- *Surah Al-Jinn*, verse 3,
- *Surah Al-Ikhlās*,
- *Surah Al-Falaq*,
- *Surah An-Nas*,

Third: Sorcery:

Allah Most High, mentions sorcery in several places in the Qur'an especially in *Surah Al-Baqarah*, verse 102,

﴿ And they closely followed what the Satans recited over the Sulayman's kingdom. And Sulayman in no way disbelieved but the Satans disbelieved, teaching mankind sorcery, and that which was sent down upon the two angels in Babil, Harut and Marut; and they did in no way teach anyone till they said, 'Surely we are only a temptation, so, do not disbelieve.' Then from them they learned that by which they could cause separation between a person and his spouse. And they are in no way harming anyone whomsoever except by the permission of Allah; and they learned what harmed them and did not profit them, and indeed they already knew that indeed whosoever trades

it should in no way have any apportioning in the Hereafter; and miserable indeed was (the situation) for which they bartered themselves; if they had known (the truth). ﴿٦﴾

The Prophet (peace and blessings be upon him) counted the practice of sorcery among those deadly sins which one is commanded to avoid. In a *hadith*, he said,

"Avoid the seven destroyers." The listeners asked, 'O Messenger of Allah, what are they?' He said,

'Associating (partners) with Allah (*Shirk*), sorcery, taking a life which Allah has made sacred except in the course of justice, devouring usury, appropriating the property of the orphan, fleeing from the battle-field, and slandering chaste believing women who would not ordinarily expect to be accused of committing any sins.'⁽¹⁾

For further information about the prohibition of this deadly sin, types of sorcery, the opinions of scholars in killing one who practice it, the acceptance of his repentance, you may refer to Ibn Kathir *Tafsir* on this verse and *Surah Al-Falaq*.

Fourth: the Treatment of Sorcery

From *Zad Al-Mi`ad* by Ibn Al-Qayyim, we may sum up the following:

"The Prophet (peace and blessings be upon him) is reported to have treated this illness by two methods:

1. Reported by Al-Bukhari and Muslim.

a) Extraction and nullification as it is mentioned in the *Sahih*,

b) Cupping

As a matter of fact, the most useful remedies in the treatment of sorcery are the Divine ones. This is because when one's heart is filled with the Love of Allah, immersed with His Remembrance and one keeps on reciting the Prophetic *Du`a'* and a specified portion of the Glorious Qur'an with conscious heart, a person will protect himself against sorcery.

Undoubtedly, those who practice sorcery are well acquainted with the fact that sorcery only affects the weak hearts of lustful people. Therefore, women, children, illiterate men, nomads, men of weak faith and persons who neglect the Divine and Prophetic protective words are mostly inflicted by sorcery.⁽¹⁾

The Treatment of Impotence Caused by Sorcery

Ibn Kathir discussed the following when commenting on the above-mentioned verse (Al-Baqarah: 102):

Is it allowed to ask the sorcerer to nullify sorcery?

Sa`id Ibn Al-Musaib is of the opinion that it is allowed to ask the sorcerer to nullify sorcery as Al-Bukhari reported. Al-Sha`bi said, there is no harm in the legal amulets.

Al-Hasan Al-Basri, on the other side, offends it since it is reported in the *Sahih* that `Aishah (may Allah be pleased with her) asked the Messenger of Allah. 'O Messenger of Allah, have you sought treat-

1. Ibn Al-Qayyim, *Zad Al-Mi`ad*, vol. 4, pp, 123-127.

ment through amulets?"⁽¹⁾ He said, 'No, Allah has cured me, I did not do so lest people may follow me.'

Furthermore, Al-Qurtubi reported from Wahb that, "The one who is inflicted by sorcery is recommended to crush seven leaves of lote-trees between two stones, mix them with water and recite *Ayah Al-Kursi* over them. He then should sip three mouthfuls and wash his body with the remaining water. This will relieve him of sorcery by the Will of God. However, this form of treatment is also recommended for man who suffers of impotence caused by a jinni."

I think that the best remedy in this regard is what Allah revealed upon His Messenger. These verses are: *Surah Al-Falaq*, *Surah An-Nas* (as the *hadith* states that the one who seeks refuge in Allah through them will find nothing comparable to them) and *Ayah Al-Kursi* which compels the devil to run away."

Fifth: Some reports on the nullification of sorcery

Ibn Kathir stated when commenting, in his *Tafsir*, on the Qur'anic verse in *Surah Yunus*:

﴿As soon as they cast, Musa said, 'What you have come with is sorcery,﴾

the following:

"Ibn Hatim reported from Laith Ibn Abi Salim that, I have heard that the following verses are useful in the treatment of sorcery by the Will of Allah. They should be recited at a vessel of water and to be

1. Amulets here refers to illegal forms of amulets. (Translator).

poured over the head of the sick. They are as follows:

a)

﴿As soon as they cast, Musa said, 'What you have come with is sorcery. Surely Allah will soon make it void. Surely Allah does not make righteous the deed the corruptors. And Allah (upholds) truthfully the Truth with his Speeches, though the criminal hate (that).﴾

(Yunus: 81, 82)

b)

﴿So the Truth has come to pass and void was whatever they were doing. So they were overcome therefore, and they turned over belittled. And the sorcerers were cast down prostrating. They said, 'We believe in the Lord of the worlds, the Lord of Musa and Harun.﴾

(Al-A`raf: 118-122)

c)

﴿Surely what they have worked out is only the plotting of a sorcerer; and the sorcerer shall not prosper, where he comes up.﴾

(Taha: 69)

Note:

It is reported that the aforementioned verses are to be written with pure ink such as saffron, to be melted with water, and to be offered to

the sick as a drink. The sick should repeat these steps three times (writing, melting and drinking).

Sixth: Notes concerning the treatment of the impotence caused by sorcery

To explain what Ibn Kathir states in his *Tafsir* about the treatment of the impotence caused by sorcery, one should keep in mind the following:

a) The leaves of the lote-tree are the well-known leaves of buckthorn.

b) The leaves should be green as mentioned in '*Akam Al-Marjan fi Ghara'ib Al-Akbar wa Ahkam Al-Jan*'.

c) One should keep the aforementioned steps in the following order:

1- Seven leaves of lote-tree,

2- Crushing the leaves between two stones,

3- Mixing them with water,

d) The water should be so sufficient that it enables the diseased person to drink and wash,

e) The diseased should keep on offering Prayer and believes in Allah, Glorified and Dignified be He, as the Only One that can harm, benefit and cure.

Seventh: Important Notes:

a) Whosoever wishes to make use of the above-mentioned amulet should take care of the following:

1- To keep on reciting the supplications of day and night especially reciting *Surahs* Al-Ikhlās, Al-Falaq and An-Nas.

2- To recite and blow on his children the protective words especially *Surahs* Al-Falaq and An-Nas.

3- To keep on reciting the supplications of sleep especially the verse of the Throne (*Ayah Al-Kursi*)

4- To avoid the illegal forms of amulets, to recite the authentic supplications only and to be careful of the speech of the jinn. For instance, once Ibn Taymyyah (may Allah bestow mercy upon him) was treating a sick man who was possessed by a jinn. The jinn said to him 'I will leave this man for your honor'. He then said, 'Nay, it is an obedience to Allah and His Messenger.'"

5- To read '*Akam Al-Marjan fi Ghara'ib Al-Akhbar wa Ahkam Al-Jan*' by Sheikh Badr Al-Din Abi `Abdu Allah Muhammad Ibn `Abd Allah Al-Shibli Al-Hanafī (revised by `Abd Allah Muhammad Sidiq).

b) To learn about the implications of neglecting the Name of Allah to be mentioned in all affairs. In *Ahkam Al-Amarjan* - chapter 02 - Yahya Ibn Ya'la Al-Aslami reported from `Uthman Ibn Al-Aswad from Mujahid that, "If someone starts to make love with his wife and neglects to mention the Name of Allah, the jinni rounds over his penis and shares in this relation. Allah, Most High, says:

❦ Whom neither humankind nor the jinn (race) have
deflowered before them. ❦

(Al-Rahman: 56)

This verse proves that jinn can share in the sexual relations between a man and his wife.⁽¹⁾

c) In the aforementioned book, chapter 108, the author (may Allah bestow mercy upon him) under the title 'The Devil sleeps on the bed which no person sleeps on' states, "It is not a general rule, but it relates to the bed over which the Name of Allah is never mentioned. This rule is not restricted to the bed but it relates to all useful things like food, drink and clothes which the devil may nullify or use."⁽²⁾

A Muslim is therefore recommended to start all affairs by mentioning the Name of Allah, even if these actions seem to be minor e.g., entering a room, turning on a light, carrying something, kindling a fire, fetching a pen, etc.

It is stated in *Mukhtasar Minhaj Al-Qasidin*. under the title of Anger that, "The accursed *Iblis* appeared before Moses (peace and blessings be upon him) and said, 'O Moses, beware of loneliness since I play with the lonely man as do the children with the football.'"

Conclusion:

To adhere firmly to Allah against jinn, you should fulfill the following:

1- Seeking refuge in Him. Allah Most High, says:

﴿ And in case an incitement from Satan ever incites you, then seek refuge in Allah; surely He, (only) He, is the Ever-Hearing, the Ever-Knowing. ﴾

(Fussilat: 36)

1. *Akam Al-Marjan*, pp. 177, 178.

2. *Akam Al-Marjan*, pp. 180, 181.

2- Reciting both *Surah Al-Falaq* and *Surah An-Nas*. It is reported from Abi Sa'id that, "The Messenger of Allah (peace and blessings be upon him) used to seek refuge in Allah from the eyes of the jinn and men but when *Surah Al-Falaq* and *Surah An-Nas* were revealed he started to recite them only." Narrated by Al-Tirmidhi, Al-Nasa'i and Ibn Majah. Al-Nasa'i said that it is *Sahih* and *Hasan hadith*.

3- Reciting the verse of Throne (*Ayah Al-Kursi*) before sleeping.

4- Reciting *Surah Al-Baqarah*. Muslim, Ahmad and others reported that the Messenger of Allah (peace and blessings be upon him) said,

"Do not make your houses like graves since Satan runs away from the house in which *Surah Al-Baqarah* is recited."

5- Reciting the last two verses of *Surah Al-Baqarah*.

6- Saying, "There is no god but Allah, the One Who has no partner, His is the dominion and His is all the praise; and He is Powerful over everything." for one hundred times.

7- Remembering Allah, Glorified and Dignified be He. The Messenger of Allah (peace and blessings be upon him) stated in the *hadith* of Yahya Ibn Zakariah (Peace be upon them both) that:

"Man cannot protect himself from Satan but through the Remembrance of Allah"

Reported by Ahmad and Al-Tirmidhi who classifies it as *Sahih* and *Hasn hadith*.

8- Ablution: It is reported in the *hadith* that,

"Anger is from the devil, the devil is (created) from fire and fire is to be extinguished by water, then

whoever gets angry should perform ablution."

9- Prayer: It is reported in a *hadith* that the devil cries when seeing the son of Adam in state of prostration and says, "Woe to me, the son of Adam is commanded to prostrate and so he prostrates. Paradise, therefore, will be his. On the contrary, when I was commanded,..."

10- Knowledge: The Messenger of Allah (peace and blessings be upon him) said:

"Verily, a single scholar is more powerful against devil than a thousand worshipers."

(Reported by Al-Tirmidhi)

11- The avoidance of excessive sight, speech, eating and mingling with people. In general, one should close all the gates of evil which the devil would use to tempt him e.g.: envy, covetousness, anger, lust, satiety, greed, pride... etc.

In essence, whatever causes someone to forget Allah will only bring him or her closer to Satan.

CHAPTER NINE

Sincere Advices

The Prophet (peace and blessings be upon him) said:

"Religion is sincere advice."

(Reported by Muslim)

So, I advise you and myself with the following useful lessons:

1- Observing prayer at its appointed time: Allah the Almighty, said:

﴿Guard strictly your (regular) Prayers, especially the Middle Prayer, and stand before God in a devout (frame of mind).﴾

(Al-Baqarah: 238)

Ibn Kathir, after mentioning disagreements concerning this verse, said, what is proven from the *Sunnah* is that Middle Prayer is the Afternoon Prayer. It can therefore be said, and Allah knows best, "that awaiting the Middle Prayer prior to the calling of the *Adhan* carries a reward similar to awakening before the *Fajr* Prayer for Night Prayer (*Tahajjud*)."

On the authority of Ibn Mas`ud (may Allah be pleased with him) who said: " I asked the Messenger of Allah (peace and blessings be upon him) which of the good deeds is the best? He replied

“‘Prayer at its appointed time.’ I asked, what next? He replied, ‘kindness to ones parents.’ I asked, what

next? He replied, 'fighting (*Jihad*) in the Way of Allah.'"

(Agreed upon)

We can therefore say that, and Allah knows best, if you want to acquire Allah's pleasure, observe the Prayer the same way the *Muadhin* (Caller to Prayer) observes the *Adhan*. It is also advisable to read the *Fatwa* (legal opinion) of Ibn Taymiyyah, the Sheik of Islam, concerning the Congregational Prayer, and whether it is obligatory or *Sunnah*? If it is obligatory to pray in congregation then is someone's prayer valid when they pray on their own.⁽¹⁾

2- Keeping away from amusements and singing: Allah, the Almighty says

﴿But there are, among men, those who purchase idle tales without knowledge (or meaning), to mislead (men) from the Path of God.﴾

(Luqman: 6)

The heart which is occupied by singing is indeed devoid of the Qur'an.

3- Recitation of the Qur'an, its memorization and acting accordingly:

A- Allah the Almighty said:

﴿And recite the Qur'an in slow, measured rhythmic tones.﴾

(Al-Muzzammil: 4)

The Messenger of Allah (peace and blessings be upon him) said:

"Recite the Qur'an for it comes as an intercessor for

1. *Collection of Fatwas of Ibn Taymiyyah*, vol. 23, p. 239-343.

its reciter on the Day of Judgement."

(Reported by Muslim)

The Prophet (peace and blessings be upon him) also said:

"The One who is proficient in (reciting) the Qur'an is associated with the noble, upright, recording angels; and he who reads it but has difficulty in doing so, will receive a double reward."

(Agreed upon)

It is mentioned, in *Riyad Al-Salihin*, verified by `Abd Al-`Aziz Rabah, Al-Daqaq, and Al-Arna'ut, that: "Proficient" means he who pronounces its words in proper way, i.e., does not stand nor hesitate in his reading. "Noble" means the angels who are sent down to the Messengers (peace be upon them). "Upright" means obedient, i.e., with them in their mansions in the Hereafter. "Falters" means to be hesitant in his reading.

Remember well...

Ibn Taymiyyah said: "Whoever does not read the Qur'an, is a deserter of it, and whoever reads it, but does not contemplate it, is a deserter of it. And whoever reads the Qur'an, contemplate it, but does not act accordingly, is a deserter of it."

On the authority of Ibn Mas`ud (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said that:

"Whoever reads one letter from the Book of Allah, will be rewarded with a good deed and every good deed is increased to tenfold. I (the Prophet) do not say that *Alif, Lam, Mim* are one letter, but *Alif* is a let-

ter, *Lam* is a letter, and *Mim* is a letter."

(Reported by Al-Tirmidhi and he said that: it is a *Hasan* and *Sahih* *hadith*)

In the Torah, it is narrated that:

"Allah, the Almighty says, "Do not be shay in contemplating My Message. When you receive a message from your brothers, while on a journey, you stop and reflect upon these words letter by letter so that you may understand what they have said. But this is My Book which I sent down to you, look how many details it contains and how many recurring statements so that you may understand its message and purpose. Thereupon, you turn a way from it. So, you make Me in a status lower than that of your brothers. O My servant, some of your brothers sit down with you and you gives your full attention to him and listen to him heartedly. And if any one talks or occupies you with any thing, you give him a sign to shun this. And I come nearer to you while you veer away with your heart. Do you make Me in a status lower than that of your brothers?!"

B- The people of the Qur'an: The Messenger of Allah (peace and blessings be upon him) said:

"The people of the Qur'an are the people of Allah and His elite."¹⁾

`Abdullah Ibn Mas`ud (may Allah be pleased with him) said:

1. Reported by Al-Nasai', Ibn Majah, and Al-Hakim on a good authority.

"The reciter of the Qur'an should be distinguished by the following: vigilance when people are sleeping, fasting when people are eating, weeping when people are laughing, piety when people are indulging in idle talk, silence when people are indulging in idle-talk, humility when people are boasting and sadness when people are cheering."

Muhammad Ibn K`ab said: "We knew the reciter of the Qur'an by his yellow face." This denotes to his vigilance and his long Night Prayer.

Duhaib Ibn Al-Ward said: "It was said to a man? Will you not sleep? The man replied: "The wonders of the Qur'an dispersed my sleep."

It is mentioned, in *Zad Al-Ma`ad* by Ibn Al-Qayyim (may Allah bestow mercy upon him) that: "Some early Muslims said: "The Qur'an was sent down as a complete way for people to live their lives. But some people disregarded that and only observed it's recitation and then they acted as if that was enough. Thus, the people of the Qur'an are those who are knowledgeable of it and act accordingly even they do not commit it to memory. But those who memorize it, but don't understand nor act according to it, are not of its people even they read it perfectly."⁽¹⁾

C- Try to have knowledge of both the sciences of the Qur'an and those of the *Sunnah* (at least recitation of the Qur'an, understanding its words and what is necessarily known of the religion and the sciences of the world). Otherwise you will be one of these people about whom Allah the Almighty said,

﴿ They know but the outer (things) in the life of this

1. See *Zad Al-Ma`ad*, vol. 1, p. 337.

world: but of the Hereafter they are heedless. ﴿

(Ar-Rum: 7)

In his comment on this verse, Ibn Kathir⁽¹⁾ said: "Most of the people have no knowledge except of the world, its affairs and what it contains. So, they are very intelligent in respect of its earnings and gains. But they are heedless of the affairs of religion and what benefits them in the Hereafter as if they are ignorant and possess neither mind nor thought. Al-Hasan Al-Basri said: "By Allah, they are very engaged with the worldly life to such an extent that they can estimate the weight of a dirham simply by reversing it with their fingers, yet they cannot properly perform their Prayers."

In his commentary on the previous verse, Ibn `Abbas said,

﴿The disbelievers know how to construct their worldly life, but they are ignorant concerning the Hereafter.﴾

If you are not able to read the Qur'an, you can go to the nearest mosque where you will be able to learn how to recite it properly. Another very simple method of improving your recitation is through the use of tapes of the Qur'an, by listening and following the recitation in your copy of the Qur'an. If you are unable to get such tapes, and you have access to other types of multimedia (TV, VCR, Internet, computer programs, radio...etc) you can listen to the Qur'an, and follow the reciter in your copy of the Qur'an. (Today, there are many ways that one can get access to the Qur'an with a little effort!) You can read the Qur'an at least once monthly, by reading one *Juzi'* daily so that you will not be counted among those who have deserted the recitation of the Qur'an.

1. *Mukhtasar Tafsir Ibn Kathir*, vol. 3, p. 48-49.

4- You should perform voluntary Fasting. The Messenger of Allah (peace and blessings be upon him) said:

"Every servant of Allah who observes fast for one day for the sake of Allah, Allah would remove, because of this day, his face from the Hell-fire a distance equivalent to seventy years."

(Agreed upon)

Voluntary Fasting comprises the following:

1- The Day of `Arafah for non-pilgrims. It is the ninth day of Dhul- Hijjah,

2- The Day of `Ashurah and Tasu`ah, the ninth and tenth days of Al-Muharam. If you want to obtain the full reward, fast the eleventh day as well,

3- Six days of Shawal,

4- Frequent fasting during the month of Sha`ban, particularly in the first half. It is narrated that the Messenger (peace and blessings be upon him) observed fasting during the whole month of Sha`ban except for few days,

5- The first ten days of Dhul-Hijjah, but there is disagreement among the scholars pertaining this. `Aishah (may Allah be pleased with her) said: "I never saw the Messenger of Allah fasting for these ten days." (Reported by Muslim),

6- Fasting during the month of Al-Muharam, for when the Prophet (peace and blessings be upon him) was asked about fasting, he said:

"Which days are the best for fasting besides Ramadan?' The sacred month of Allah, which you call 'Al-Muharam.' The Prophet replied."

7- Fasting for three days during every month, i.e, thirteenth, fourteenth and fifteenth days.

8- Fasting on every Monday,

9- Fasting on every Thursday,

10- Fasting on every other day (the fasting of Dawud (peace and blessings be upon him),

11- Fasting by an unmarried person who is financially unable to marry,

12- The Messenger of Allah (peace and blessings be upon him) used to fast on Saturday and Sunday. By doing so, he intended to be different from the Jews and the Christians. The Prophet (peace and blessings be upon him) said:

"They (Saturday and Sunday) are the feasts of the People of the Book and I'd like to be different from them".⁽¹⁾

13- In *Zad Al-Ma`ad*, it is mentioned that "The Prophet (peace and blessings be upon him) used to fast for three days in the beginning of every month." Abu Dawud and Al-Nasai' reported this *hadith*, and Al-Arna'ut said: "It is a *Hasan hadith*." `Aishah said: "The Prophet did not care about which days of the month he observed fast." (Reported by Muslim). There is no disagreement concerning these narrations.

14- In the *Sahih Al-Jami`*, it is reported that the Prophet (peace and blessings be upon him) used to fast on Saturday, Sunday, and Monday in one month and fast on Tuesday, Wednesday, and Thursday in the following month.

1. *Zad Al-Ma`ad*, vol. 2, p. 78, particularly the footnote. The *hadith* is reported by Ahmad and Al-Arna'ut said its transmission is good.

15- The Prophet (peace and blessings be upon him) used to enter upon his family and ask, "Do you have anything (to eat). If they said: "No.', he said: "I observe fast.' Note that the Prophet made his intentions for fasting during the day.⁽¹⁾

Remember well if the Prophet visited some people while he was fasting, he did not break his fast. Regarding the *hadith* reported by Ibn Majah

"Whosoever visits some people, let him not observe voluntary fasting except by their permission."⁽²⁾

Al-Tirmidhi said: "This *hadith* is denied." And Al-Ar-na'ut agreed with him (may Allah reward him).

5- Try to develop the following Islamic library, know that the first mentioned book in each category is the easier one (to understand?):

1- Commentary of the Qur'an: *Tafsir Al-Jalalin* (a simplified version) *Mukhtasar Tafsir Ibn Kathir* by Al-Sabuni, *Tafsir Ibn Kathir*, a Muslim cannot dispense with either of them⁽³⁾. *Safwat Al-Tafasir* by Al-Sabuni, *Al-Jami` Li Ahkam Al-Qur'an* by Al-Qurtubi, *Tafsir Al-Baghawi*, *Tafsir Ibn Jarir*. Regarding commentary of the Qur'an, *Kalimat Al-Qur'an Tafsir Wa Bayan* by the honourable scholar Hasanain Makhluf, is very useful as it is formatted like a dictionary.

2- Hadith: *Riyad Al-Salihin* by Al-Nawawi, *Nawawi's Adhkar*, *Mishkat Al-Masabih*, *Al-Targhib Wa Al-Tarhib*, *Sahih Al-Jami` Al-Saghir* and its commentary by Al-Albani.

Explanation of Hadith: *Dalil Al-Fatihin Fi Sharh Riyad Al-*

1, 2. *Zad Al-Ma`ad*, vol. 2, p. 83-85.

3. *Mukhtasar Tafsir Ibn Kathir* is the easier one, yet it is the expensive.

Salihin, Sharh Muslim by Al-Nawawi, *Fath Al-Bari Fi Sharh Sahih Al-Bukhari* by Ibn Hajar Al-`Asqalani (Encyclopedia of the scholars).

3- Fiqh: *Fiqh Al-Sunnah* by Sayed Sabiq, *Nail Al-Awtar* by Al-Shawkani, *Subul Al-Salam* by Al-San`ani, *Al-Mughni* by Ibn Qudamah, and *Fath Al-Bari*.

4- Islamic Creed: *Al-`Aqa'd Al-Islamiyah* by Sayed Sabiq, *`Aqidat Al-Mu'min* by Abu Bakr Al-Jaza'ri, *Sharh Al-`Aqidah Al-Tahawiyyah*.

5- Biography of the Prophet: *Al-Sirah* by Ibn Kathir, *Al-Sirah* by Ibn Hisham, *Al-Bida'ayah Wa Al-Nihayah* by Ibn Kathir

6- Stories: *Qasas Al-Anbiya'* by Ibn Kathir.

7- Al-Riqaq: *Mukhtasar Minhaj Al-Qasidin* by Ibn Qudamah, *Jami` Al-`Ulum Wa Al-Hikam* by Ibn Rajab Al-Hanbali (it is indispensable for the Muslim), *Madarij Al-Salikin* by Ibn Al-Qayyim.

8- Legal Opinions (Fatawa): *Majmu` Fatawa Sheik of Al-Islam Ahmad Ibn Taymiyyah* (37 volumes).

9- Science of the Hadith: *Taysir Mustalah Al-Hadith* by Al-Taham, *Al-Ba`ith Al-Hathith* by Ibn Kathir, *Nuzhat Al-Nazar* by Ibn Hajar and *Usul Al-Taghrij Wa Dirasat Al-Asanid* by Al-Tahan.

10- Grammar: *Al-Nahw Al-Wadih* by `Ali Al-Jarim, *Qatr Al-Nada Wa Bal Al-Sada* by Ibn Hisham, *Al-Tuhfa Al-Sunniyyah Bisharh Al-Muqadimah Al-Agrumiyyah*, *Al-Qawa'id Al-Asasiyah* in Grammar and Phonology for secondary schools and *Shudhur Al-Dhahab* by Ibn Hisham.

11- Rhetoric: *Al-Balaghah Al-Wadiha Wa Daliliha* by `Ali Al-Jarim.

12- Sciences of the Qur'an: *Manahil Al-`Irfan* by Al-Zarqani.

13- Recitation of the Qur'an: *Rawai' Al-Bayan Fi Ahkam Al-Qur'an* by Al-Sabuni, *Ahkam Al-Qur'an* by Al-Jasas.

14- Principles of Islamic Jurisprudence: *'Usul Al-Fiqh* by 'Abd Al-Wahab Khalaf.

15- Satan: *Talbis Iblis* by Ibn Al-Jawzi, *Ighathat Al-Lahfan* by Ibn Al-Qayyim, *Akam Al-Murjan Fi Ghara'ib Al-Akhbar Wa Ahkam Al-Jan* by Al-Shibli.

16- The Guidance of the Prophet (peace and blessings be upon him): *Zad Al-Ma'ad* by Ibn Al-Qayyim, verified by Al-Arn'ut.

17- A Comprehensive Book on Islam: *Minhaj Al-Muslim*.

18- The Weak and Fabricated Hadith: *Al-Fawa'id Al-Majmu'ah Fi Al-Ahadith Al-Mawdu'ah* by Al-Shawkani, *Silsilat Al-Ahadith Al-Da'ifah* by Al-Albani, *Da'if Al-Jami' Al-Saghir* and its commentary by Al-Albani.

19- Innovation: (*Al-Bida'*) *Al-Ibda' Fi Midmar Al-Ibtida'* by the honorable scholar, Ali Mahfuz.

20- Upbringing of the Children: *Tarbiyat Al-Awlad Fi Al-Islam* by 'Abdallah Nasih 'Ulwan.

21- The Newborn Child: *Tuhfat Al-Mawdud Fi Ahkam Al-Mawlud* by Ibn Al-Qayyim.

22- Indexed Dictionary of the Words of the Glorious Qur'an: It is a valuable book on knowledge of verses places.

23- The Hell-Fire: *Yaqazat 'Uli Al-'Itibar: Mawarad Fi Ashab Al-Nar* and *Ashab Al-Nar* by Siddiq Hasan Khan.

24- The Paradise: *Hadi Al-Arwah Ila Bilad Al-Afrah* by Ibn Al-Qayyim.

25- Divine *Hadiths*: *Sharh Al-Ahadith Al-Qudsiyah*.

26- Invocation and Remembrance: *Tuhfat Al-Dhakhirin* by Al-Shawkani (with reservation on the point of imploring, *Al-Wabil Al-Sayib* by Ibn Al-Qayyim, *Nawawi Adhkar*.

27- The Glorious Qur'an: You should stick to one version for this will make memorization easy for you (by Allah's permission).

Classification of these Books: you may, and Allah knows best, start with the first book from every group in the following order: Start with No. (7) i.e., *Mukhtasar Minhaj Al-Qasidin* and (17) (i.e., *Minhaj Al-Muslim*, then: 1-4-2-3-15-16-13-8-5-18-19-10-14-12-9-11-6.

6- You should gather along with your family on the banquet of the Glorious Qur'an and the *Sunnah* daily. The most appropriate books for this aim are: *Mukhtasar Minhaj Al-Qasidin*, *Mukhtasar Tafsir Ibn Kathir* by Al-Subuni, *Al-Wabil Al-Sayib* by Ibn Al-Qayyim, and *Riyad Al-Salihin*.

This is the least you should have in your home, if you are not able, *Minhaj Al-Muslim* is enough.

7- The Messenger of Allah (peace and blessings be upon him) said:

"Don't befriend except the believer and don't feed except the righteous."⁽¹⁾

8- Beware of backbiting: Allah the Almighty said:

﴿Neither speak ill of each other behind their backs.﴾
(Al-Hujrat: 12)

1. Reported by Ahmad, Abu Dawud, Al-Tirmidhi, Ibn Hibban, and Al-Hakim on the authority of Abu Sa'id. Al-Albani said it is a *Hasan hadith*.

On the authority of Abu Hurairah who said, the Messenger of Allah was asked: 'What is backbiting? The Prophet (peace and blessings be upon him) said:

“Backbiting means that you were talking about your brother in a manner, which he does not like. It was asked of him 'What is your opinion if the failing that I talked about, I actually find in my brother?' He said, 'If (the failing) that you spoke about is actually found (in him), you in fact backbit him, and if that failing is not in him, it is slander.’”

(Reported by Abu Dawud)

Concerning the expiation of backbiting, the scholars have said "If the person is told about the backbiting, the one who backbit him should go and ask him for forgiveness and show him regret for his doing. But if the person is not told about it, the person who engaged in backbiting him should seek forgiveness for doing so on behalf of him."

9- A person who commits sins, is humble and penitent for his wrong-doing and turns to Allah with sincerity but a person who feels overly joyous and boasts of his good deeds may cause his heart to be poisoned by pride and arrogance. The principle behind this idea is as follows: "Many sins gives a person humiliation and ignominy and many good deeds can cause a person's heart to be filled with pride and vanity."

10- Supplication on behalf of your fellow Muslims in their absence even those who abused you. There are many *Ahadith* report the excellence of making *Du`a'* for your brother in his absence. Some of these have been mentioned in the chapter: *Du`a'*. It is recommended, and Allah knows best, that even if you see your brother approaching

from a distance, to make *Du`a'* for him before you meet one another. By the same token, if you pass by his house, and if you visit him you should supplicate for him before knocking on the door of his home.

11- Seek lawful (*Halal*) food for your supplication to be answered. This is the advice of the Prophet (peace and blessings be upon him) to Sa`d Ibn Abi Waqas. It is previously mentioned under the manners of *Du`a'* that one should avoid unlawful manners in his drink and dress.

12- Treating one's wife gently and receiving her disobedience with patience. The Messenger of Allah (peace and blessings be upon him) said:

"Let not the believing men hate the believing women.
For they may hate a certain manner of theirs, and prefer another characteristic."

(Reported by Muslim)

In *Mukhtasar Minhaj Al-Qasidin* the following is mentioned, it is not good Islamic character to be impatient or hasty with disobedient women. Patience is recommended and one should do his best to try and help women correct the faults in their character. In the *Sahih*, the Prophet (peace and blessings be upon him) said:

"Satan placed his throne on water and sends detachments (to create dissension), the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: 'I did so and so.' He says: 'You have done nothing.' Then one amongst them comes and says 'I did not spare so and so until I sowed the seed of discord between a husband and a wife.' Then Satan goes near him and says, "You have done well."

(Reported by Muslim)

The Prophet (peace and blessings be upon him) also said,

"In this world, never does a wife abuse her husband, and his wife from among the wide-eyed *Huris* say to her: "May Allah fight you! Do not abuse him, for he is a visitor who will soon return to us."

(Reported by Al-Tirmidhi who said it is a *Hasan, Sahih* *hadith*.)

13- If any dispute takes place in your house, hasten to Prayer and make a long prostration and seek forgiveness much.

14- There is no might and pride among the believers for Allah said that His beloved servants are

﴿Humble towards the believers, mightily proud towards the disbelievers.﴾

(Al-Ma'idah: 54)

This humility should also be between a husband and his wife. Both of them should hurry to the other for reconciliation even if he/she is not mistaken in order to expel Satan. The initiation should also be taken by the wife so as to relieve the hardships of work from her husband. She should remember the saying of the Prophet (peace and blessings be upon him) in which he said,

"Would I show you your forthcoming wives in Paradise. The Companions replied, 'Yes, Messenger of Allah.' He said,

'those who are kind and frequently give birth of children. When they get angry, be maltreated or annoy their husband, they say 'I will never taste sleep until you are satisfied."

(Reported by Al-Tabarani)

15- It is reported on the authority of Jabir (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said,

"Three persons whose prayers will never be accepted nor their good deeds be raised to the sky. A fleeing slave until he returns to his master and joins his hands in his. A woman with whom her husband is angry until he is satisfied. And a drinker until he restores his mind."

(Reported by Al-Tabarani in *Al-Awsat*, and also by Ibn Hibban and Ibn Khuzaimah.)

16- The Messenger of Allah (peace and blessings be upon him) said:

"*Siwak* (tooth-stick) is a cleanliness for the mouth and a pleasure for Allah."

(Reported by Ahmad, Al-Nasai' and Al-Tirmidhi)

17- It is reported on the authority of Bishr Al-Hafi that. 'Whoever starts (his talking) with thanking (of Allah) before complaining, complaining will never registered against him." Thus, in his answer to the person who asked him about his illness, Bishr Al-Hafi used to say, "I thank Allah to you, I suffer from so and so."

18- Declare *Salam* (saying peace be upon you) on those whom you know and on those whom you do not know. You should know that the Prophet (peace and blessings be upon him) said,

"You will never enter Paradise unless you believe, and you will never believe unless you love (each other). Should I guide you to something which if you do (it) you will love each other? Spread *Salam* amongst

you."

(Reported by Muslim)

You should know that if you say, 'Peace be upon you', you will get ten good deeds and if you add 'And Mercy of Allah', you will get twenty good deeds, and if you add 'And His blessings', you will get thirty good deeds. As reported in the *hadith* of Abu Dawud and Al-Tirmidhi

19- On the authority of Abu Hurairah (may Allah be pleased with him) who said the Prophet (peace and blessings be upon him) said:

"If any one of you meets his brother, let him declare *Salam* to him. And if a tree, a wall, or a stone comes between them, when he meets him again, he should declare *Salam* to him."

(Reported by Abu Dawud on good authority)

Keeping this in mind, a man and his wife can exchange *Salams* when one of them brings a part of the food and goes to bring the remaining food.

20- Wherever you are, you should greet your fellow Muslim with *Salam*. Even when you are driving your car on the road and you stop for a while, you should greet the owner of the neighboring car.

Ibn Al-Sini said: "The Messenger of Allah (peace and blessings be upon him) said:

"Whoever starts speaking without declaring *Salam*, you should not respond him."

Al-Arna'ut said it is a *Hasan hadith* and it is mentioned in *Zad Al-Ma`ad*.

The Messenger of Allah (peace and blessings be upon him) said:

"Four things if you have them, you will not regret anything you have missed in this world: to be trustful in keeping any deposit, truthful in speech, to treat others with good manners and to seek a lawful source of food."

(Reported by Ahmad in his *Musnad*)

22- Al-Fudail said: "Five things are the feature of wretchedness: Lack of modesty, hardness of the heart, drying of (tears) of the eye, love of this world and the desire for long life." A wise man once said: "Whoever addresses others with politeness, his defects will never be realized by people." On the authority of Ibn `Umar (may Allah be pleased with both of them) who said that, "Once the Prophet (peace and blessings be upon him) passed by a man from Al-Ansar admonishing his brother about modesty. He said to him,

"Leave him, for modesty is a branch of faith."

(Agreed upon)

23- Be kind towards your parents, even if they are severe with you, for Allah says.

﴿ And (to show) fairest companionship to parents. ﴾

(Al-Isra' 23)

The Prophet (peace and blessings be upon him) said,

"Whoever is obedient to Allah through (kind relations with) his parents in the morning, there will be two open gates for him in Paradise, and if he has only one of them, there will be one gate for him. And whoever is disobedient to Allah through (bad relations with) his parents in the evening, there will be two open gates for him in Hell-fire, and if he has only one of

them, there will be one gate for him." The Prophet further said: "Even they were unjust to him and repeated it thrice."

(Reported by Al-Baihaqi in *Shu`ab Al-Iman*)

Once `Ali, the son of Al-Husain was asked: "You are one of the most righteous people, but you do not eat with your mother in one vessel? He replied, "I am afraid that my hand may proceed in the vessel before hers to what she intended to eat, so I became disobedient to her." Moreover, once Abu Hurairah saw a man walking behind another so, he asked him who is he? The man replied; 'He is my father.' Abu Hurairah said, 'Do not call him by his mere name, nor sit down before him, nor walk in front of him.'

24- Avoid gossip for the Prophet (peace and blessings be upon him) said:

"Verily Allah, the Glorious and Majestic has forbidden for you: disobedience to your mothers. The burying alive of your daughters and withholding the right of others in spite of having the power to return that to them and demanding that (which is not one's legitimate right). And He disapproved of three things for you: idle talk, excessive questioning and wasting of wealth."

25- Maintain the bonds of your kinship, even if he is your enemy, for Allah says,

﴿ And be pious to Allah about whom you ask one another, and to the wombs. ﴾

(Al-Nisa': 1)

The Prophet (peace and blessings be upon him) said:

"The best charity is that which given to a relative who harbors ill will to his own relatives."

(Reported by Al-Tabarani)

26- Do not use your time for anything other than obedience to Allah. Some of the early Muslims used to say, "O Allah, I seek refuge in You from the one who veers me away from your obedience." When anyone knocked on their doors.

27- Visit the orphans regularly and treat them with kindness. Remember that a day will come on which your wife will close the doors of her house and weep because of your death, if you are destined to die before her. Contemplate the *hadith* of the Prophet (peace and blessings be upon him) in which he said,

"The best house among those of Muslims is that in which there is an orphan who is kindly treated. And the most evil house among those of Muslims is that in which there is an orphan who is badly treated."

(Reported by Ibn Majah)

28- Give due consideration in choosing your neighbors before choosing the house. Take an example from the advice that the Prophet (peace and blessings be upon him) gave to Abu Dharr,

"Oh Abu Dharr, if you cook a broth, make its water plentiful and distribute it to your neighbors."

(Reported by Al-Tabarani)

Do not be like the neighbor about whom the Messenger of Allah (peace and blessings be upon him) said,

"Three things lead to poverty: a ruler who is ungrateful to those who show him kindness, and does not forgive those who make mistakes. A bad neighbor

who conceals the good of his neighbors but makes their faults public. And a wife, who is impatient in her husband's presence and betray his trust⁽¹⁾ in his absence."

(Reported by Al-Tabarani)

Beware of annoying your neighbor especially by raising the volume of your Radio/ T.V. A man may sell his home at a low price to escape from a bad neighbor. As the poet says:

I cheaply sold my house, though they blame

Lo! I have a neighbor that often brings shame

I asked them not to blame

It is the neighbor whom I give away.

Al-Mada'ini reported that a neighbor of Fairouz sold his house with four thousand dirhams. The buyer brought the sum of money to the owner of the house. The owner said 'This is the price of my house, where is the price of my neighbor?' The buyer asked, 'Could your neighbor be priced?' The seller said, 'By Allah I will not accept for him less than four thousand dirhams.' When Fairouz was told about this, he sent for him eight thousand dirhams and said 'This is the price of your house and your neighbor and keep your house.'

29- Abu Al-Darda' said: "Defend your ears against your mouth, for you have two ears but one mouth. So listen more than speaking."

30- Be generous towards your guests. The Prophet (peace and blessings be upon him) said:

"Whoever believes in Allah and the Last Day should

1. All trusts associated with marriage.

be generous to his guest."

(Reported by Muslim)

Concerning the generosity of Ibrahim, Allah the Almighty said:

﴿ So he went away to his family, then came with a fat calf; so he laid it near them saying, will you not eat? ﴾

(Al-Dhariyat: 26-27)

In his commentary on this verse, Ibn Kathir said: "This verse encompasses all manners of hospitality. First, Ibrahim quickly fetched the food without making them feel anything. Secondly, he brought them the best thing he had which was a grilled fat calf. Thirdly, Ibrahim placed the calf near them. He did not place it somewhere else, then said: draw nigh, but placed it before their hands. Fourthly, Ibrahim did not order them in a definitive form, but he said: 'Will you not eat?' (offering in a firm but kind manner). It is like saying to someone, 'Giving charity is an act of kindness' to encourage them to be charitable.

Al-`Abbas said: "Good deeds will not be accepted unless three conditions are met, 'To do them swiftly, not to think much of doing them, and to have a sincere intention. So if you do it swiftly, it is pleased and if you do not think much of it, you magnify it before Allah and by having a sincere intention, you prefer it. Moreover, the Prophet (peace and blessings be upon him) disapproved of receiving guest in a way that he cannot endure saying;

"Let not one of you makes what he cannot endure towards his guest."

Once a man entered upon `Umar Ibn `Abd Al-`Aziz (may Allah be pleased with him) and `Umar offered him a half of flat loaf of

bread and a half of a cucumber and said, "Eat for the Lawful (*Halal*) things do not endure extravagance in this age."

31- If you are employed by someone to be a driver of a car, any tips you receive from your employment are due to the owner of the property. You are not allowed to take it except by his permission. Once the Prophet (peace and blessings be upon him) employed a person to supervise the charity. The man came to the Prophet and said:

"This is for you (your right), but this is what was given to me (as a gift)." The Prophet commented: "Will he not sit in his father's house to know whether he will be given or not."

(Reported by Ahmad)

So, if the due fare is forty-five cents and the travelling person left you fifty cents, then the additional five cents are the right of the owner of the car except he permits you to take them. Remember the advice of Maymoun Ibn Mahran in which he said: "Three things lead to kindness, whether it is towards those who are righteous or not: Trust, fulfilling the promise and maintaining the bonds of one's kinship."

32- Try not to sleep after the Dawn. The following is the Prophet's guidance concerning manners of sleep, as mentioned in the book of *Al-Tib Al-Nabawi (The Prophetic Medicine)* which is taken from *Zad Al-Ma`ad* by Ibn Al-Qayyim⁽¹⁾ in which it is mentioned: "Sleeping through the day is classified into three things. *Khuluq* or sleeping at midday and this is the manner of the Prophet (peace and blessings be upon him). *Khuruq* or sleeping after the Dawn causes a Muslim to turn away from administering his affairs whether they concern this life or the Hereafter. Some early Muslims said the following about *Humuq*

1. Ibn Al-Qayyim, *Zad Al-Ma`ad*, vol. 4, p. 242.

or sleeping in the afternoon, 'Whoever sleeps in the period of late afternoon and he became insane, he should not blame anyone except himself."

The poet said:

Sleep at forenoon leads to frivolity,

And in the afternoon causes insanity.

Sleep after the Dawn deprives the person from his provision. That is because in that time all creatures seek their livelihood and provision is distributed to all creatures. So, sleep in that time is deprivation unless there is a need. Once `Abdullah Ibn `Abbas saw one of his sons sleeping after the Dawn, he said to him, "Stand up, do you sleep in a time in which the provision is distributed?" It is also reported: "Breathe the air of the morning before the sinful men pollute it."

33- To make your call to Allah fruitful, start with your own family, for Allah said:

﴿O' you Prophet, say to your spouses and your daughters and the women of believers, that they draw their outer garments closer to them, that will (make) it likelier that they will be recognized, and so will not be hurt. And Allah has been Ever-Forgiving, Ever-Merciful.﴾

(Al-Ahzab:59)

In this verse, Allah has ordered His Prophet to start with his wives and daughters before the women of the believers.

34- `Umar Ibn Al-Khattab (may Allah be pleased with him) said: "Judge yourselves before you are judged, and weigh yourselves before you are weighed and prepare for the Day of Judgment,

﴿ That Day shall ye be brought to Judgment: Not an
act of yours that you hide will remain hidden. ﴾

(Al-Haqah: 18)

It is also said that the self is like disloyal partner, if you do not reckon it, she will betray you. It is also reported that Hassan Ibn Sinan passed by a room and said, "When was this room built?" Then he said addressing himself: 'Do you ask about what does not concern you? Surely I will punish you with fasting for one year and he did. It is also reported that whoever judges himself in this world, his judging will be easy on the Day of judgment and his final abode will be in bliss. And whoever neglects judging himself, his regrets and remorse will be last forever.

In *Mukhtasar Minhaj Al-Qasidin*, it is mentioned that: "Man should consider four things: righteous deeds, sins, destructive manners and protective manners. So, be heedful of yourself and of those manners which draw you near or turn you away from Allah. A Muslim should have a sheet in which he could register his destructive and protective manners, sins and righteous deeds and should make a check on himself daily. It will be enough for him to consider ten destructive manners from which if he is saved, he can be saved from others. They are as follows: miserliness, arrogance, conceit, showing off. Envy, uncontrollable anger, gluttony, excessiveness of sexual intercourse, love of wealth and love of fame.

Amongst protective manners are: regret for sins, patience in affliction, satisfaction with destiny, gratitude for bounty, moderation of fear and hope, asceticism in this world, sincerity in works, good manners with people, love of Allah the Almighty, and humility.

These are twenty characteristics, ten of them are reprehensible and ten are recommended. So, when a person has overcome any of his

destructive manners, he should erase it from his sheet and should not think of it any more. He should also thank Allah who protected him against it and should know that this could not be attained except by Allah's mercy and help. Then he should direct his attention to nine remaining characteristics. He should continue in this process until he is able to erase all of them.

The person should ask himself to observe the protective manners. So, if he trained himself with one of them, such as repentance and regret, he should mark it and give his attention to remaining characteristics. As to the people who are deemed to be righteous ones, they should write on their sheet, subtle sins such as consuming of doubtful things, backbiting, tale-bearing, arguing with your brothers without good reason, and praising oneself, being excessive in their love for the pious friends of Allah and their hate for His enemies, seeking the favors of men at the expense of enjoining good and forbidding evil. Most people who count themselves amongst the righteous are never free from some faults. But they continually penitent before Allah and are always striving to purify their hearts.⁽¹⁾

Look at the table of self-evaluation on the next page.

35- Give the charity from your property if you are among those who are required to give charity and your property reached the prescribed amount (*Nisab*) for Allah, the Almighty says,

﴿ Take of their riches a donation to purify them and
to cleanse them thereby; and pray for them. ﴾

(Al-Tawbah: 103)

1. *Mukhtasar Minhaj Al-Qasidin*, p. 379. It is very important for the Muslim to read the chapters on self-evaluation and keeping the thought of Allah from the same book, p. 370-379.

Table of self-Evaluation

Destructive manners	Protective manners	Subtle sins
1- miserliness 2- arrogance 3- conceit 4- showing off 5- envy 6-uncontrollable anger 7- gluttony 8- excessiveness of sexual intercourse 9- love of wealth 10- love of fame	- regret for sins - Patience when afflicted by trials and calamities. - satisfaction with destiny - gratitude for bounty - moderation of fear and hope - asceticism in this world - sincerity of works - good manners with people - love of Allah - humility	- consuming of doubtful things - backbiting - tale-bearing - arguing with your brothers without good reason - being excessive in their love for the pious friends of Allah and their hate for His enemies -seeking the favors of men at the expense of enjoining good and forbidding evil

The Prophet (peace and blessings be upon him) also said:

"Whoever is made wealthy by Allah and does not pay the *Zakah* of his wealth, then on the Day of Judgment his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your treasure.' Then he recited the following verse, ﴿ And definitely let not the ones who are miserly with what Allah has given them of His Grace reckon that it is charitable for them; no indeed, it is an evil (thing) for them. They shall have annulated (about their necks) whatever they were miserly with, on the Day of Resurrection and to Allah is the inheritance of the heavens and the earth; and Allah is Ever-Cognizant of whatsoever you do. ﴾" (Al-'Imran: 180)

(Reported by Muslim and Al-Bukhari)

The Prophet (peace and blessings be upon him) also said:

"I have been ordered to fight against people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah and until they perform the Prayers and pay the *Zakah*, and if they do so, they will have gained protection from me for their lives and property. unless (they do acts that are punishable (according to Islam) and their reckoning will be with Allah, the Almighty."

Allah, the Almighty said,

﴿ And the ones who hoard gold and silver, and do not spend it in the way of Allah, give them the tidings of

a painful torment. The Day they shall be burned in the Fire of Hell, (and) so there with their foreheads and their sides and their backs shall be branded; (and it will be said) this is what you have hoarded for yourselves; so taste what you were hoarding. ﴿

(Al-Tawabah: 34-35)

In *Mukhtasar Tafsir Ibn Kathir*, it is mentioned that: "Regarding the 'hoarding', Ibn `Umar said: "It is property on which *Zakah* was not given." He also said, "Anything for which *Zakah* was paid is not considered to be hoarding. Even if it is in the deepest earth, and anything that is external and its *Zakah* was not paid is hoarding." Imam Ahmad reported on the authority of Thawban that when the verses concerning gold and silver were revealed the Companions said: 'Which wealth should we take? `Umar said: 'I will find that out for you, then he mounted his beast and caught up to the Prophet and followed him. He asked, 'O Messenger of Allah, which wealth should we take? He replied:

'A Grateful heart, a remembering tongue and a wife who will help you concerning the Hereafter."

Allah the Almighty says,

"The Day they shall be heated in the Fire of Hell, ﴿ these words shall be said to them by way of blame, reproach and scolding as in Allah's saying,

﴿ taste! Surely you, (only) you are the ever-mighty, the ever-honourable. ﴿

(Al-Dukhan: 44)

This specifically means that this torment which you taste is a punishment for what you did in the worldly life, i.e., hoarding gold and sil-

ver. It is also said: 'Whoever loves any thing and gives it more concern than Allah's obedience, will be punished with it.'

As for those people, hoarding their wealth was more beloved to them than Allah's pleasure, they will therefore be punished with it and this will be the most harmful thing for them in the Hereafter. So, their wealth will be the fuel of the blazing fire in which they will be burned. Their foreheads, sides, and backs shall be branded with it. `Abdullah Ibn Mas`ud said: "By Allah besides Him there is no other god, none will be branded with his hoarding wealth, by placing dinars and dirhams on his body all at once, but his skin will be widened so as to every dinar and dirham will separately touch his body."

Once Sheik Al-Islam Ibn Taymiyyah was asked if giving charity was better than giving a gift or giving a gift better than giving charity. He answered, praise be to Allah, charity is that which given for the sake of Allah without seeking a certain person or a particular purpose from the person to whom the charity was given. It is distributed through channels of charity such as the needy. As for the gift, it is that which given with the purpose of honoring a certain person for the sake of his love, friendship or seeking help for a certain need from him. Thus, the Prophet (peace and blessings be upon him) used to accept gifts and used to also compensate for it so that no one would remind him of their favors to him. He never accepted charity (*Sadaqah*) as this is connected with the removal of sins and faults (from the one giving it). He did not accept charity because of this reason and for other reasons as well. Charity is better than gift except in cases where giving a gift would have a benefit greater than giving charity e.g. giving a gift to the Messenger of Allah (peace and blessings be upon him) as a token of love during his lifetime. It is good to give gifts to one's relatives as it helps to maintain bonds of kinship with them as well as giving

gifts to your brother in Islam.⁽¹⁾

36- Hasten to perform *Hajj* when you are financially able to do so. The Messenger of Allah (peace and blessings be upon him) said:

"(The performance of) *Umrah* is an expiation for the sins committed (between it and the previous one). And the reward of *Hajj Mabruur* (the one accepted by Allah) is nothing but Paradise."

The Prophet (peace and blessings be upon him) also said that,

"Performing *Umrah* during the month of Ramadan is equal to *Hajj* (in reward)."

In another narration, it is said:

"It is equal to *Hajj* along with me."

(Reported by Muslim)

Muslim also reported,

"Verily, the pilgrimage wipes out all the (previous) misdeeds."⁽²⁾

37- We should learn to speak classical Arabic because it is the language of the Qur'an.

38- Dates and grapes should not be mixed together when making any beverage, because it can cause the beverage to ferment and become alcohol. Instead, you may make the date drink separate from the grape drink and then mix them⁽³⁾. For Jabir reported the Messenger of

1. *Collection of Fatawas of Ibn Taymiyyah*, vol. 31, p. 269.

2. The most valuable book on *Hajj* is '*Manasik Al-Hajj Wa Al-'Umarah*' by Al-Albani, but I differ with his opinion pertaining the unveiling of the face of a woman during *Hajj*.

3. The Arabic word used here is *Nabidh*, it means to allow the fruits to soak in water for some time before it can ferment.

Allah (peace and blessings be upon him) as having said:

"It is forbidden to mix fresh dates and grapes and fresh dates and dry dates."

(Reported by Al-Jama`ah except Al-Tirmidhi)

The Prophet (peace and blessings be upon him) also said:

"Who drinks grapes, let him drink it as grapes only or as dry dates only (but let him not mix them together.)"

(Reported by Muslim)

39- Avoid all kinds of intoxicants and know that treating with them is disease and not a medicine (cure), for the Prophet (peace and blessings be upon him) said:

"Allah has sent down the disease and the cure, and for every disease there is a cure. So take medicine but do not use any thing *Haram* as medicine."

(Reported by Abu Dawud)

The Messenger of Allah (peace and blessings be upon him) said:

"Allah does not cure your diseases with what he has made unlawful."

(Reported by Al-Bukhari)

40- Avoid smoking and the like for it is forbidden because Allah, the Almighty says

﴿Commanding them to beneficence, and forbidding them maleficence.°

(Al-`Araf; 157)

thus, smoking is amongst the impure things. Remember well that smoking has a repugnant odor which harms the angels and the believers, for the Prophet (peace and blessings be upon him) said in the *Sa-*

hah of Muslim after talking about the odor of onion,

"... And the angels are harmed by the same things as men."

Besides this, the money which you spend on smoking is not yours, but it is Allah's, for Allah the Almighty says,

﴿ Believe in Allah and His Messenger; and expend of that which He has made you successors. ﴾

(Al-Hadid: 7)

Thus, if this money was yours, Allah would not reckon you for it. So seek Allah's help and pray two *Raka`*s for Allah and ask Him to relieve you from this affliction if you are among those who indulged in it. When you preferred yourself with a part of the money, therefore, you encroached on your children and took their provision and Allah will ask you for all of this.

41- Avoid gambling, playing with dice, backgammon and the like for Allah, the Almighty says

﴿ O you who have believed, surely wine and games of chance and statues (for idols) and divining are only an abomination of Satan's doing, so avoid it, that possibly you would prosper. Surely Satan would only (like) to excite enmity and abhorrence among you by means of wine and games of chance, and to bar you from the Remembrance of Allah, and from prayer. Will you then be refraining? ﴾

(Al-Ma'idah: 90-91)

Ibn Kathir (may Allah have mercy upon him) said: "Allah the Almighty prohibited the believers from having wine and games of chance (gambling). It is reported from the Commander of the Believ-

ers `Ali Ibn Abi Talib (may Allah be pleased with him) that he said: "Playing backgammon is a sort of gambling. (Reported by Abu Hatim). Mujahid and `Ata' said: "Every thing which is known as games of chance is considered gambling, even playing of children with walnuts. The same is reported by Rashid Ibn Sa'id and Dumrah Ibn Habib and they added even cubes, walnuts and eggs with which boys play. Ibn `Umar and Ibn `Abbas said: "Games of chance is gambling which was preached in the period of *Jahiliyyah* until the coming of Islam. Thereupon, Allah prohibited them from these abhorrent manners. Malik said: "The games of chance of the people of *Jahiliyyah* was to sell meat with one ewe or two." Al-Zuhari said: "Games of chance is divining arrows on wealth and fruits. Al-Qasim Ibn Muhammad said: "Every thing which makes the person veers away from the remembrance of Allah and Prayer is deemed games of chance."

Seemingly, what is meant by games of chance is playing with backgammon (chess and the like) which is mentioned in the *Sahih hadith* in the *Sahih of Muslim*. The Messenger of Allah (peace and blessings be upon him) said:

"He who plays with dice is like the one who handles the flesh and blood of swine."

In the *Muwata' of Malik*, it is reported on the authority of Abu Musa Al-Ash`ari who said the Messenger of Allah (peace and blessings be upon him) said:

"He who plays with dice disobeys Allah and His Messenger."

As to playing with chess, `Abdullah Ibn `Umar said: "It is more worse than backgammon." It is mentioned that `Ali said: "It is a sort of games of chance." Malik, Abu Hanifa, and Ahmad prohibited it, but Al-Shafi` says it is reprehensible (may Allah have mercy upon all of

them).

Ibn Kathir (may Allah have mercy upon him) quoted Ibn Abi Hatim as having said: "Ali (may Allah be pleased with him) passed by some people who were playing with chess, and said, 'What are these statues to which you have been totally devoted? It is better for every one of you to handle a firebrand until it is extinguished than to touch it.'"

42- Ibn Al-Mubarak said, 'What does it mean if you find that the good deeds of a person are more than his odious ones' "do not mention his bad deeds. And if you find that the bad deeds are more than his good ones, do not mention his good deeds."

43- Let not any day passes without enjoining the good and forbidding the evil, even by saying to one person, come to Prayer.

44- Once Sheikh Al-Islam Ibn Taymiyyah was asked about the person who recites the Glorious Qur'an amongst a group of people, then he recites a verse which contains a *Sajdah*, then he stands up and prostrates afterwards. Is his standing up better than his prostration while he is sitting down or not? And is this considered a showing off and hypocrisy?

He (may Allah be pleased with him) answered: "To prostrate for the Qur'anic recital while you are standing up is better than doing so while you are sitting down. As reported from some scholars amongst the disciples of Al-Shafi'i, Ahmad and others and as reported also from `Aishah. It is better also to do the prostration of thanks in the same way as reported by Abu Dawud in his *Sunan* that the Prophet (peace and blessings be upon him) prostrated to thank Allah from when he was standing up. This is what should be taken into consideration that the prayer of the one who is standing up is better than the one who is sitting down. It is also reported from the Prophet (peace and

blessings be upon him) would sometimes be praying while he was sitting down, but when he was about to kneel or prostrate he would first stand up. Sometimes he used to kneel and prostrate while he is standing up and this was probably done because of some excuse or to indicate its permissibility.

45- Allah the Almighty said:

﴿ The Day when neither money nor sons shall profit
(any one). Except for him who comes up to Allah
with a sound heart. ﴾

(Al-Shu`ar': 88-89)

In his comment on these verses Ibn Al-Qayyim (may Allah have mercy upon him) said in his *Al-Jawab Al-Kafi* "No one can attain the degree of a true heart except by avoiding five things: Any act of polytheism which invalidates monotheism, innovation which disagrees with the *Sunnah*, a desire which disagrees with the order (what is required for person to do), heedlessness which disagrees with remembrance (of Allah), a fancy which disagrees with absoluteness, and sincerity encompasses all of this."

46- Ibn Al-Qayyim (may Allah have mercy upon him) said in the book of "*Zad Al-Muhajir Ila Rabi*h), the stages of *Da`wah* to Islam are four:

1- To know what was sent down to Muhammad (peace and blessings be upon him).

2- To act accordingly with what was sent down to Muhammad (peace and blessings be upon him).

3- To call people to what was sent down to Muhammad (peace and blessings be upon him).

4- To be patient towards what was sent down to Muhammad

(peace and blessings be upon him).

47- Two persons I advise myself and them to avoid idle talk, the barber and the driver, especially the taxi-driver. The former should put in his shop the commentary of the Qur'an, *Minhaj Al-Muslim*, *Mukhtasar Minhaj Al-Qasidin*, and the latter should listen to recorded tapes of the scholars and the Qur'an.

48- Avoid arguing, even your view is the right one, for the Prophet (peace and blessings be upon him) said:

"I am a leader of a house in the vicinities of Paradise to the one who avoid picking apart another's words even his view is the right."

(Reported by Al-Tabarani)

Arguing is one of Satan's gates. So, respond to the truth even before the people and do not think that this brings you humiliation, rather it raises your status so as not to be proud before responding to truth. Allah the Almighty reproaches those who turn away from the way of guidance saying,

﴿I shall soon turn about from My Signs (the ones) who walk proudly in the earth untruthfully; and in case they see every sign, they do not believe in it; and in case they see the way of right mindedness, they will not take it to themselves for a way, and in case they see the way of mindedness, they will not take it to themselves for a way. That is because they cried lies to Our Signs, and were heedless of them.﴾

(Al-`Araf: 146)

49- If you want to advise a person, do not advice him before people and let advice be done secretly between you and him. Al-Imam Al-

Shafi'i said; he who admonishes his brother secretly, he advises and honors him, and he who admonishes his brother publicly, he disgraces and dishonors him.

50- It is mentioned under the chapter of closing the gates that lead to evil." In the book of *Ighathat Al-Lahfan* by Ibn Al-Qayyim that it is not allowed for the creditor to accept a gift from the debtor unless it was a frequent habit between them before the debt. In *Sunan* Ibn Majah, it is reported on the authority of Yahya Ibn Abi Ishaq Al-Hanai' who said I asked Anas Ibn Malik concerning the one of us who lends money to his brother then he is given a gift? Malik answered the Messenger of Allah (peace and blessings be upon him) said:

"If any one of you lends money, then the debtor gave him a gift or left him on his beast, he should not mount it, nor accept the gift unless it was a frequent habit between them before that."

Ibn Al-Qayyim (may Allah have mercy on him) commented: "All of this is used to close the doors that could cause the debtor to become overburdened by increasing his debt."

51- The sage Luqman said: "Silence is wisdom and rare are those who do it." Know that the greatest and easiest worship is silence and good manners. Thus, among the characteristics of the people of the Ever-Merciful are,

﴿ And who do not testify to false witness and, when they pass by idle talk, pass by honorably. ﴾

(Al-Furqan:71)

Amongst their characteristics are also:

"And when they hear idle talk, they veer away from it, and say, we have our deeds, and you have your

deeds. Peace be upon you; we do not seek after the ignorant.^o

(Al-Qasas: 55)

In his interpretation of this verse, Ibn Kathir said: "And when they hear idle talk, they veer away from it.^o, namely, they do not mix or live with the people who do this. And say; "We have our deeds and you have..."^o namely, when some of these people foolishly deals with them or speaks vulgarly to them, they turn away from him and do not return his words with insolent ones, but speak only with good words. "And they say, we have our deeds, and you have your deeds. Peace be upon you; we do not seek after the ignorant."^onamely, we do not want or love the way of Ignorance."⁽¹⁾

In *Mukhtasar Minhaj Al-Qasidin*, it is mentioned that: "Once `Umar Ibn `Abdul `Azizi the fifth of the Rightly Guided Caliphs entered the mosque while it was very dark. He passed by a sleeping man and tripped over him. The man raised his head and said: Are you crazy? `Umar replied: No.' The guards were about to seize him, but the Caliph said: 'He is ok, he just ask me am I crazy and I replied: No."

52- When was the last time you have visited graves with the purpose of admonition.

53- Write your legal bequest if you have any thing to bequest. Otherwise, your delay is a proof against your desire in long life in this world.

The Messenger of Allah (peace and blessings be upon him) said:

"He who dies while writing his bequest, he dies on a *Sunnah* and a way, he dies as righteous and martyr

1. *Mukhtasar Tafsir Ibn Kathir*, vol. 3, p. 18.

and dies with all his sins forgiven."

(Reported by Ibn Majah)

54- Do not feel any shame in writing down your debt, even if the creditor is one of your relatives, especially if you know that he delays rights of others. Allah the Almighty says,

﴿O you who have believed, when you contract a debt one upon another for a stated term, then write it down.﴾

(Al-Baqarah: 282)

Ibn Kathir (may Allah be pleased with him) said: "This verse is the longest verse in the Glorious Qur'an. Imam Abu Ja'far Ibn Jarir said on the authority of Sa'id Ibn Al-Musaib who said I was told that: "The most connected part of the Qur'an with the Throne is the verse of the debt. Allah's saying "Write it down." serves as a guidance from Allah to his believing servants when they deal with each other with delayed contracts that they should write them down. So as to preserve their quantity, time, and witness to it. Then, he (may Allah have mercy upon him) said:

They were ordered by way of guidance and not obligation as some scholars have held. In his commentary on the verse,

﴿Yet in case some of you feel more secure with some others, then let him who is given the deposit pay back his deposit.﴾

(Al-Baqarah: 283)

He (may Allah have mercy upon him) said: "When some of you feel more secure towards others, there is no wrong in not writing or making witnesses for it."⁽¹⁾

1. *Mukhtasar Tafsir Ibn Kathir*, vol. 1, p. 252-256.

This means that the second verse, and Allah knows best, abrogated what the first verse contains concerning writing down, and testimony by the way of obligation, but did not abrogate acting accordingly by the way of recommendation.

55- Frequently say,

"O Allah inspire me with guidance and spare me the evil of my selfishness."

In *Sahih of Muslim*, the Prophet (peace and blessings be upon him) said to Husain:

"O Husain profess your Islam so that I may teach you some words. When he professed his Islam, the Prophet said to him: "Say 'O Allah inspire me with guidance and spare me the evil of my selfishness.'"

56- Seek forgiveness of Allah much, especially in times of afflictions and when you recite what you have memorized from the Qur'an. Concerning seeking forgiveness in times of affliction, there are many verses and *hadiths* in this respect. Enough for us is Allah's saying,

﴿And ask forgiveness of your Lord, (and) then after repent to Him; surely my Lord is Ever-Merciful, Ever-Affectionate.﴾

(Hud: 90)

It is reported from Ibn Taymiyyah (may Allah have mercy on him) his saying; "Whenever I was afflicted with serious matters, I sought Allah's forgiveness one thousand times, immediately, and Allah relieved me of these matters."

Mentioning the number here indicates greatness of number. So, do not keep yourself to the number mentioned by the Sheik (may Allah have mercy upon him).

As to reciting your memorized part of the Qur'an, Ibn Kathir mentioned in his commentary on Allah's saying,

﴿ And what ever affliction afflicts you, then it is from what your hands have earned; and He is clement towards much. ﴾

(Al-Shura: 30)

Al-Dahak said: "No one has memorized the Qur'an and then forgot it except from committing sins. Then he recited:

﴿ And whatever affliction afflicts you, then it is from what your hands have earned; and He is clement towards much. ﴾

Al-Dahak said: "And what affliction is greater than the forgetfulness of the Qur'an."⁽¹⁾

Thus, I see, and Allah knows best, that if you want to review your memorization of certain *Surah*, you should seek Allah's forgiveness in equal number to the verses you want to review. If you add more, Allah will reward you much.

﴿ And Allah gives manifold to whomsoever He decides. ﴾

﴿ This is the grace of Allah. He brings it to whomsoever He decides. ﴾

57- Stick firmly to the *Sunnah*, especially regarding your appearance, for it reminds people of Allah. Shah Ibn Shuja` Al-Karmani used to say, "Whoever abides by the *Sunnah* in his appearance, by keeping thoughts of Allah in his inner being, by lowering his gaze from what is prohibited, by restraining his desires, and by eating the lawful, his in-

1. *Mukhtasar Tafsir Ibn Kathir*, vol. 3, p. 279.

tellect will not fail him." Do not think that these things are superficialities and subsidiary matters, for the kernel is protected by the shell. For example, the turban, casual outward shirt, and drinking in three sips and doing it while you are sitting down on the ground. You may be asked, 'Is drinking while you are sitting down on a chair prohibited?

Here I'd like to clarify some points:

1- Allah the Almighty said

﴿And do not say, as to what your tongues describe lying, this is lawful and this is prohibited, so you may fabricate lies against Allah; surely the ones who fabricates lies against Allah shall not prosper.﴾

(Al-Nahl: 116)

Thus, the lawful and the prohibited are determined only by Allah and not by desire.

2- Some early Muslims felt shy when they were asked to give *Fatwas*. They said when they were asked: "The scholars used to say so and so. Ibn Kathir (may Allah have mercy upon him) said: "He who innovates anything without legal proof, or makes lawful what Allah has prohibited, or prohibits what Allah has permitted it, by his opinion and whim all this is deemed a fabrication against Allah."⁽¹⁾

You can say to him, the Prophet (peace and blessings be upon him) prohibited drinking while standing up except in certain cases. So, when you drink while you are sitting down on a chair, then you responded to the prohibition of the Prophet (peace and blessings be upon him). But when you drink while sitting on the ground, you will receive two rewards, one for sitting, and one for following the Prophet (peace

1. *Mukhtasar Tafsir Ibn Kathir*, vol. 3, p. 350.

and blessings be upon him).

3- Nowadays, some people have nothing on their tongues except permitted and prohibited and they do not know that there are five judgments concerning worship, namely, obligatory, recommended, prohibited, reprehensible, and permissible.

4- Try to understand the purpose of the text. For example, Al-Bukhari reported on the authority of Anas (may Allah be pleased with him) who said: "The Prophet did not eat on *Khiwan*, to his death." As explained *Khiwan* means the table when it is free from any food. Thus the *hadith* indicates recommendation not obligation.

5- Ibn Al-Qayyim (may Allah have mercy upon him) said, "The Messenger of Allah (peace and blessings be upon him) was the best of examples. By emulating his character, mankind will achieve success in this life and the Hereafter. And the most perfect in following the Prophet is the one who is the most perfect pertaining expanding the breast and calmness of the eye. According to the amount of his following of the Prophet's *Sunnah* (peace and blessings be upon him), the servant attains from expanding the breast, calmness of the eye, and delight of his spirit. The followers of the Prophet are preserved, given infallibility, defended, given strength, and bestowed victory according to the degree of their following of the Prophet. Thus, there are some who are independent and others who are proud. So, whoever finds good, let him thank Allah, and whoever finds other than this, should blame but himself." Consequently, following of the Prophet (peace and blessings be upon him) is a measure and whoever fills up the measure, will be abundantly filled up.⁽¹⁾

58- Do not bereave any heir from his portion of inheritance. Allah, the Almighty said:

1. Ibn Al-Qayyim, *Zad Al-Ma`ad*, vol. 2, p. 27.

﴿ And you eat the inheritance with discriminate eating. ﴾

(Al-Fajr: 19)

It is also reported that whoever bereaves an heir from his inheritance, Allah will bereave him from his inheritance in Paradise. Some people do not give the woman her right in inheritance. And she does not demand it lest relations with her relatives be ceased.

59- Be heedful the stories of Prophets (peace and blessings be upon all of them) Allah, the Almighty said:

﴿ Indeed in their narratives is a ready lesson to (the ones) endowed with intellects. ﴾

(Yusuf: 111)

And if you want to remind the people, keep to the biography of the Prophet, for it contains stories of those whom the Prophet (peace and blessings be upon him) witnessed as being among the righteous. He said:

"The most righteous are the people of my time, then those who follow them, then those who follow them."

The transmitter of this *hadith* said that I did not know whether he repeated it twice or thrice.

60- Do not give your opinion (on legal matters) without being well qualified. In *I'lam Al-Muwaq'in*, Ibn Al-Qayyim (may Allah have mercy upon him) said: "Allah has prohibited sayings against him without knowledge in *Fatwas* and judiciary matters. He made it the most hateful among prohibitions, and has put it at the top of the list. Allah the Almighty said:

﴿ Say, My Lord has only prohibited obscenities, whatever of (these) are outward, and whatever are in-

ward, and vice and untruthful inequity, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah whatever you do not know. ﴿٣٣﴾

(Al-`Araf: 33)

In this verse, Allah indicated to four stages of prohibitions which are mentioned according to their prohibitory degree, i.e., obscenities, vice and untruthful inequity, associating with Allah other gods, and speaking against Him without knowledge. This also applies to Allah's Names, Attributes, and Actions in His religion and legislation.

61- In the commentary of Ibn kathir, it is mentioned on the authority of Ibn Mas`ud (may Allah be pleased with him) who said that, "Whoever wants to look at the bequest of the Messenger of Allah (peace and blessings be upon him) which is sealed by him, let him recite the following verses,

﴿٣٤﴾ Say, come (so that) I may recite what your Lord has prohibited you: that you do not associate any thing with Him, and to show fairest (companionship) to (your) parents, and not to kill your children (because) of want. We provide for you and for them too; and that you do not draw near obscenities whatever (of these) is outward and whatever inward. And that you do not kill the self that Allah has prohibited except with the truth. That he has enjoined you with this, that possibly you would consider. And that you do not draw near the wealth of the orphan, except in the fairest (manner), until he has reached full age. And fill up the measure, and the balance with equity. We do not charge (any) self except to its capacity;

and when you speak, then be just, even if should be to a near relative. And fulfill the covenant of Allah. That is what he has enjoined you with, that possibly you would be mindful. And that this is My path a straight (one); so follow it closely and do not follow the (other) ways, because they would take you away from His way. That is what he has enjoined you with, that possibly you would be pious. ﴿

(Al-An`am: 151-153)

62- Think the best of your fellow Muslim especially when you call him to Allah. It may happen that you call a Muslim to Allah, and he says to you: 'Do you think I am not a Muslim? He may utter these words without need! The one who has received this good call should accept the advice of the one who has called him, with the best of intentions. Your sincere brother is not one who greets you with food and drink. Your sincere brother will encourage you to worship Allah. Some Imam was walking and some ashes were thrown upon him. So he prostrated to thank Allah. The people asked him: 'O Imam do you prostrate for Allah to thank Him though ashes were thrown upon you? The Imam replied: Thanks to Allah who made them ashes and not fire. Moreover, `Umar Ibn Al-Khattab said; "Receive every word from your brother by thinking the best of it and try to find for it the best consideration." On the authority of Ibn `Umar (may Allah be pleased with them both) who said: "I saw the Prophet (peace and blessings be upon him) circumambulate around the *Ka`bah* and said:

"How good you are and how good your perfume is!

How great you are and how great your sanctity is.

By Whom in Whose Hand the soul of Muhammad is,
the sanctity of the believer is even greater than yours

in the sight of Allah and He should not be thought about in any way other than the best."

(Compiled by Ibn Majah in his *Sunan*)

63- Do not display satisfaction at your fellow-Muslim's troubles. The Prophet (peace and blessings be upon him) said:

"Do not show joy at the misfortune of your brother, lest Allah have mercy on him and afflict you with misfortune."

(Reported by Al-Tirmidhi and said it is a *Hasan Sahih hadith*. The scholars of *Hadith* said: "its transmitters are trustworthy")

64- In the book *Riyad Al-Salihin*, it is mentioned under the chapter of "prohibiting people to converse so a third cannot hear without his permission except for some need." This means that they secretly speak so that the third person is unable to hear them. The same applies to those who speak with a tongue which the hearer cannot understand): Allah, the Almighty said:

﴿ Secret counsels are only (Inspired) by Satan ﴾

the Prophet (peace and blessings be upon him) said:

"When there are only three of you, two of you may not speak together apart from the third."

(Agreed upon and reported by Abu Dawud)

Abu Salih said: "I asked Ibn `Umar what do you say if they are four? He replied: "There is no blame in this"

65- If you give a person a gift, do not ask for it back, for the Prophet (peace and blessings be upon him) said:

"A person who takes back his gift (what he donates)

is like a dog that swallows back its vomit."

(Agreed upon)

In another narration it reads, "The one who takes back his donation is like the one who swallows back his vomit."

66- If you want to get up, at any time, from sleep and find that Satan is trying to prevent you, pronounce the words of the *Adhan*. The Prophet (peace and blessings be upon him) said that:

"When Satan hears the call to prayer, he turns back and breaks wind so as not to hear the call being made."

68- Respond to the order of the Prophet (peace and blessings be upon him) and let your beard grow. Al-Bukhari, Muslim, and others reported on the authority of Abu Hurairah (may Allah be pleased with him) and Ibn `Umar (may Allah be pleased with both of them) that: "The Messenger of Allah (Peace and blessings be upon him) ordered letting the beard grow. Some scholars said that: "This order is mentioned with different forms which are numerated by Al-Nawawi (may Allah have mercy on him) as five. The order in the Prophet's saying indicates obligation of the required so as to the one, who observes it, will be rewarded and the one who neglects it, will be punished. There is no indication for recommendation in the Prophet's saying. Thus, it can be deduced that shaving beard is a flagrant disagreement of the Messenger's (peace and blessings be upon him) order. He (peace and blessings be upon him) also said: "Be different from the polytheists, let the beard grow and trim the moustache." (Reported by Al-Bukhari and Muslim).

In *Fiqh Al-Sunnah*, it is mentioned as a comment on this *hadith* that: the scholars have stated that order medicates obligation. Consequently, they prohibit shaving of the beard.

The Qur'an and the Beard

In his commentary on Allah's saying ,

"He (Harun) said 'O son of my mother do not take hold of my beard or of my head! I was apprehensive that you would say, (you have caused disunity among the seeds of Israel, and you have not respected my word"

(Taha: 94)

Sheik Muhammad Al-Amin Al-Naqshiti stated that: "This verse, besides the verse in Surat Al-Ana`am, indicates the obligation of letting the beard grow and prohibition of its shaving. The verse of Al-Ana`am says,

"And of his offspring Dawud, Sulaiman, Ayub, Yusu-
suf, Musa, and Harun..."

(6:84-90)

Moreover, after numerating the above-mentioned honorable Prophets, said:

﴿Those are they whom Allah has guided; so emulate
their guidance.﴾

This indicates that Harun was amongst the prophets whom our Prophet was ordered to follow and be guided. And the order is directed also to us, because the order of guidance is obligatory on his followers as we have previously clarified by quoting Qur'anic proofs from Surat Al-Ma'idah. We also indicated there that it is mentioned in the *Sahih* that Mujahid asked Ibn `Abbas: "From where have you deduced the obligation of prostration (*Sajdah*) in Surat Sad?" He replied; 'Did you not recite,

﴿ And of his offspring Dawud, Sulaiman, Ayub, Yusuf, Musa, and Harun... those are they whom Allah has guided; so emulate their guidance. ﴾

Thus, Dawud prostrated at this verse, and the Prophet (peace and blessings be upon him) followed him. Therefore, if you know that Harun was letting his beard grow, as his saying to his brother indicates,

﴿ Do not take hold of my beard, ﴾

because if he was shaving of his beard, Musa would not take hold of it. It is therefore crystal clear that letting the beard grow is amongst the traits which we are ordered to observe in the Glorious Qur'an and it was amongst the characteristics of the honorable Prophets (peace and prayer be upon them all).⁽¹⁾

As it has been always said: "let the beard grow, so it will educate you. When a man lets his beard grow, it obliges him to abide by certain things which he may not consider to be wrong if he has clean-shaven. For example, if bearded person walks with an unveiled woman, even she is his sister, the people will look at him with degradation. It would also be difficult for the bearded person to visit places of vice. His beard is a reminder to him that he is following the way of the beloved Prophet.

Some useful lessons and notes

1- In his commentary on Allah's saying,

﴿ And indeed We have already honored the seeds of Adam. ﴾

(Al-Isra':70),

1. Al-Naqshiti, *Adwa' Al-Bayan*, vol. 4, p. 506.

Al-Baghawi (may Allah have mercy on him) said: "Men are distinguished by their beard and women by their strands (of hair)."

2- Shaving the beard in response to the order of one's parents under the pretext that obedience of parents is obligatory while letting the beard is *Sunnah*, is amongst Satan's doubts or ambiguities. It is previously mentioned that the Prophet (peace and blessings be upon him) said:

"None should be obeyed at the expense of disobedience of Allah."

3- Shaving the beard as a response to the wife's demand, is a clear indication to Allah's saying,

﴿O you who have believed, surely among your spouses and your children there is an enemy to you, so beware of them.﴾

(At-Tagabun:14)

Conclusion:

In *Mawarid Al-Zam'an*, it is mentioned that: "There are many useful traits concerning the beard as follows:

- 1- Differing from the polytheists,
- 2- Distinguishing the man from the woman,
- 3-Distinguishing the man from the boy and that it covers any deformations or foldings in the roots of hair especially when the person became aged.
- 4- Glorification and veneration of the one who lets it grow.

5- It is amongst the traits (*Sunan*) of the Messengers.

6- Giving priority to the one who lets it grow in leading Prayer and his preference to others.

7- To be safe from wasting a part of your life in shaving or cutting of it.

Apart from this, it is a response to the order of Allah, and what can be comparable to the happiness of the one who answers to the order of his Lord. For ultimate might comes from His obedience and ultimate humiliation comes from His disobedience.

69- If you are one of those who call to Allah, and are in need of a house to live in, you can, and Allah know best, supplicate to Allah with the following words: "O Allah provide me with a house which help me in Your obedience in the place in which you like me to call unto you in."

70- The balcony is like the street, especially for a woman so you can make a curtain to cover with it lengths of clothe.

71- Ibn Jarir, Ibn Al-Mundhir, and others compiled on the authority of `Abd Al-`Ala Al-Taimi that: "Whoever is endowed with knowledge which cannot invokes his tears, it is deserved to be said of him, that he is endowed with knowledge that is not beneficial for him. That is because Allah has described the people of knowledge saying,

﴿Collapse upon their faces constantly prostrating.﴾

These words are mentioned in the end of the verse,

﴿Surely the ones, to whom knowledge was brought and even before that, when it was recited to them, collapsed upon their faces in constant prostration. And they say, 'Hymned be our Lord decidedly the

promise of our Lord has indeed been performed!"
And they collapse upon their faces weeping, and it increases them in submissiveness. ﴿٢٠﴾

(Al-Isra': 107-109)

72- Regarding the firmness of knowledge, it is to be taken from authentic source. It is reported that once a man asked Imam Ahmad a certain question. Thereupon, Imam Ahmad left to go to his house to bring the book (from which he could give answer). The man said; 'Answer me from your memory.' The Imam (may Allah have mercy upon him) said; 'No, from the book.' Satan may cast doubt upon you saying: 'If you recited from the book, the people would say, 'your portion of knowledge is very small.' So, if you are a true scholar, do not care of your being a scholar in the sight of people. Generally, Ibn Al-Qayyim (may Allah have mercy on him) said: 'The one who is endowed with eyesight and the true scholar does not feel any alienation with scarcity or loss of companions. That is because their hearts will keep the thought about eventual companionship with the early generation of Muslims whom Allah has favored, of the Prophets and men of sincerity, and the martyrs, witnesses and the righteous; and the fairest escorts those are!'"

73- If you are about to give a lesson or deliver a sermon of the *Jum`ah*, you can pray the Guidance Prayer (*Istikharah*), not on giving the lesson or delivering the sermon, but on the subject matter of both. It is also highly recommended, and Allah knows best, to pray the Need Prayer (*Hajah*) before preparing the sermon and seek Allah the truth and sincerity.

74- If you used to travel much, beware of long absence. I remind you of Allah's saying,

﴿٢١﴾ And the ones of you who are taken up, and leave

behind (them) spouses, shall await by themselves for four months and ten nights. ﴿٢٣٤﴾

(Al-Baqarah: 234)

This is the term the woman can endure away from her husband. `Umar Ibn Al-Khattab (may Allah be pleased with him) asked his daughter Hafsa, the Mother of the Believers, (may Allah be pleased with her) concerning this matter and she replied by reciting this verse.

In *Zad Al-Ma`ad* by Ibn Al-Qayyim, it is mentioned that, a man should not relinquish sexual intercourse, for if a well is not drained, its water will be dried out.⁽¹⁾

75- Make the intention that what you spend on your family is considered a charity for the sake of Allah, even if it is a loaf of the bread. In *Sahih Muslim*, it is reported that the Prophet (peace and blessings be upon him) said that,

"Of the dinar you spend as a contribution in Allah's path, or to set free a slave, or as a *Sadaqah* given to a needy, or to support your family, the one yielding the greatest reward is that which you spent on your family."

76- If you go to your fellow Muslim for some reason such as reconciling quarrelling parties, do not start the matter except after reminding him to perform the Prayer, especially if he is one of those who constantly observe the Prayer, even if your time is limited. You can ask in the following way: "Which Surah did the Imam recite in Prayer today?"

77- If you are a mediator between two parties in certain matters

1. *Zad Al-Ma`ad*, the guidance of the Prophet concerning sexual intercourse.

such as reconciliation, you can pray two *Raka'as* (Need Prayer) in which you ask Allah for facility, sincerity and quick fulfillment.

78- It is mentioned in the book of *Al-Zuhd* (*asceticism*) by Imam Ahmad that Sulaiman Ibn Dawud said to his son (peace and prayer of Allah be upon them), "O my son if you want to overcome your enemy, you should not refrain from disciplining your children.

79- If a woman prepares her heart from her childhood for Allah the Almighty with righteousness, memorization of the Qur'an, especially the Surah of An-Nur, avoiding music and mixing with men, residing in her house, depending on her Creator, the Benefitor, the Oust-spreader and the Gripper, and with supplication in her prostration for Allah to provide her with a righteous husband to preserve her and her religion and spend on her, she will marry, with Allah's permission, before the one who prepares her furniture from early days of her age.

Allah says,

﴿ Shall not Allah suffice his bondman. ﴾

(Al-Zummar: 36)

"O, needy make ablution and be devout for your Lord, and prostrate yourself and bow down with the ones who bow down... restlessly humble before His Hands and say "O Lord, the Lawful is easy for whom you make it easy, so do not return me (without answering me).

80- When using Surah Fatihah or any other verses from the Qur'an to protect oneself from evil, it should done by reciting the relevant verses only. (i.e., writing the verses down on paper does not mean someone is protected by Allah).

81- Adhere to the *Sunnah* when it comes to performing your daily Prayers and remember that Allah knows what is hidden and what is open.

82- The Messenger of Allah (peace and blessings be upon him) said:

"A person who reaches the age of sixty will have no excuses before Allah (on the Day of Judgment) as he had many opportunities to turn to Allah and do righteous deeds."

(Reported by Al-Bukhari)

It is also reported that, "If the servant attained old age, Allah looks at him with mercy, so he should be obedient to Allah."

83- On the authority of Abu Sa'id Al-Khudri (may Allah be pleased with him) who said that the Prophet (peace and blessings be upon him) said:

"Allah would say to the inmates of Paradise: 'O' Dwellers of Paradise, and they would say in response; 'At Thy service and pleasure Our Lord, the good is in Thy Hand. He (the Lord) would say: 'Are you well pleased now?' They would say, 'Why should we not be pleased, O Lord, when Thou has given to any of Thy creatures?' He would, however, say, 'May I not give you (something) even more excellent than this?' And He would say: 'I shall cause My pleasure to alight upon you and I shall never be afterwards annoyed with you.'"

(Reported by Muslim, Al-Bukhari and Al-Tirmidhi)

84- On the authority of Aws Ibn Al-Thaqafi who said I heard the Messenger of Allah (peace and blessings be upon him) saying:

"Whoever practices sexual intercourse with his wife, and performs *Ghusl* on Friday, goes early (to the

mosque) and wears a new garment, walks and does not mount (anything), sits near to the Imam, and attentively listens (to the sermon), and does not make any mistake (by speaking), he will be rewarded for every step a reward of one year along with its fasting and its Night Prayer (*Qiyam*)."

Ibn Kathir said: "This *hadith* has many ways of transmission and is compiled by the owners of the four *Sunan* and Al-Tirmidhi said it is *Hasan hadith*.

85- If there is something very difficult for you to carry or if you fear any evil or poverty, you should say, "There is no power and no strength save in Allah." On the authority of Al-Laith Ibn Sa`d from Ma`awiyah Ibn Salih who said that our scholars told us that, the first things that Allah created after His Throne was established on water, were the ones who bear the Throne. They said: 'O Lord, why did You create us? He the Almighty said: 'I have created you to bear My Throne. They repeated this question many times. Allah said to them: 'Say, there is no power and no strength save in Allah." Consequently, they bear the Throne. (Reported by Ibn Abi Al-Dunya. It is also reported on the authority of Asad Ibn Abi Wada`ah who said the Messenger of Allah (peace and blessings be upon him) said: "Whoever says

'There is no power and no strength save in Allah one hundred times every day, poverty will never approach him."

86- On the authority of Ibn `Abbas who said; "If you say there is no god but Allah", you should follow it with "praise be to Allah", for Allah the Almighty says,

❦ So invoke Him, making the religion His faithfully.

Praise be to Allah, the Lord of the worlds. ﴿٦٥﴾

(Ghafir: 65)

The remaining part of the verse reads as follows,

﴿٦٦﴾ He is the Living one; there is no god except He. So invoke Him, making the religion his faithfully. Praise be to Allah, The Lord of the Worlds. ﴿٦٧﴾

87- Allah the Almighty says,

﴿٦٨﴾ And do not give the foolish ones your riches that Allah has given to you and provide for them out of it, and give them dress, and speak to them beneficent words. ﴿٦٩﴾

(An-Nisa': 5)

In his commentary on this verse, Ibn Kathir (may Allah have mercy on him) said: "Allah the Almighty prohibits the foolish people from being entrusted with the disposing of riches, which Allah sends to preserve the livelihood and life of people such as trade and others. From this verse we can deduce why these people need help in managing their affairs. Foolishness can take one of the following forms:

1- Immaturity because young people may be unable to express themselves,

2- Insanity,

3- Misconduct,

4- Bankruptcy, if a person is shackled with debt and his riches are not enough to repay them. If the creditors ask the ruler to imprison him, he should do it. Ibn `Abbas said concerning Allah's saying,

﴿٧٠﴾ And do not bring the foolish ones your riches, ﴿٧١﴾

They are your sons and wives. Al-Dahak said: "They are women

and children." Sa'id Ibn Jubair said: "They are the orphans." Mujahid and I'krimah said: "They are women." Ibn Abi Hatim said on the authority of Abi Umamah who said the Messenger of Allah (peace and blessings be upon him) said:

"All women are foolish except those who obey their husbands."

Regarding Allah's saying,

﴿ And provide for them out of it, and give them dress and speak to them beneficent words. ﴾

Ibn `Abbas said: "Do not proceed to your wealth and what Allah has entrusted for keeping up your livelihood and give them to your wife or daughter. But hold your wealth and refine it and be the one who spends on them in respect of dress and provision." Ibn Jarir reported on the authority of Abu Musa that: "Three persons supplicate to Allah, but Allah does not respond to them, the one who has ill-mannered wife and did not divorce her. The one who gives his money to a foolish person, for Allah said, ﴿ And do not bring the foolish ones your riches. ﴾ And the one who lends some person certain debt and did not testify on him." Mujahid said: ﴿ And speak to them beneficent words, ﴾ means righteousness and relations." This verse comprises good treatment with one's family in respect of giving dress and provisions. This should be done with good words and refined manners.⁽¹⁾

Remember Well...

Regarding a husband honoring his wife, a husband should not allow his wife to go to the market, for the most evil places on earth are markets.

1. Al-Sabuni, *Mukhtasar Tafsir Ibn Kathir*, vol. 1, p. 357-358.

88- The following is mentioned in *Tuhfat Al-Dhakhirin*: "The Messenger of Allah (peace and blessings be upon him) said;

"When night falls, keep your children close to you, for the devils spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allah's Name thereupon. And cover utensils, and mention Allah's Name thereupon, (and if you do not have something to cover your utensils) you may put across it something (e.g. a piece of wood etc)."

Reported by Al-Bukhari, Muslim, and the owners of the four *Sunan*)⁽¹⁾

89- The following is mentioned in *Ighathat Al-Lahfan*: "On the authority of `Abdullah Ibn `Amr who said that the Messenger of Allah (peace and blessings be upon him) passed by Sa`d while he was performing ablution,

"He said to him 'Do not be extravagant' He said: 'O Messenger of Allah is there any extravagance in water?' The Prophet said: 'Yes, even if you are in a flowing river.'"

(Reported by Ahmad)

Muhammad Ibn `Ijlan said: "Understanding (*Fiqh*) in Allah's religion means, to perform ablution properly and to decrease wasting of water." Imam Ahmad said: "It was said; 'Amongst traits that indicate the poor understanding (*Fiqh*) of a person, is his wasting of water. It is also mentioned in *Jami` Al-Tirmidhi* from the *hadith* of Ubai Ibn Ka`b that the Prophet (peace and blessings be upon him) said:

"Ablution has a Satan, which is called *Walhan*. So,

1. .Al-Shawkani, *Tuhfat Al-Dhakhirin*, p. 80.

beware of ablution's Satan (devilish insinuations)."

As Abu Hamid Al-Ghazali and others said: "The reason behind devilish insinuations (*Waswasah*) is either ignorance of person concerning Legislation or disturbance of mind and both of them are amongst the great defects and faults."⁽¹⁾

90- Do not ask your fellow Muslim: "Where are you going?" For he may not be willing to inform you about this. (This same point is mentioned in *Mukhtasar Minhaj Al-Qasidin*.) However, you can, if you have a riding beast, and Allah knows best, say my way will be in such a direction if you would like to come you are welcome to.

91- If you visit a scholar, try to be short in your visit, for his time is devoted to reading.

92- On the authority of Ibn `Umar (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) cursed (*Al-Wasilah*) a woman whose profession is making wigs and hairpieces and (*Al-Mustawsilah*) a woman who uses them, and the tattooer and the one who is tattooed." (Agreed upon). On the authority of Ibn Mas`ud (may Allah be pleased with him) who said: "Allah cursed the tattooer and the one who is tattooed. The women who do the plucking and those who seek to have it done and women who widen the gaps between her own or other's teeth for the sake of beauty, changing what Allah has created." The scholars said: "Tattooing is to pierce the skin with a needle and fill in gaps with *Kuhl* or indigo so as to make its place blue or green. The one who does it is called *Washimah*, and the one for whom tattooing is done is called *Mustawshimah*. Al-Nawawi (may Allah have mercy on him) said: "*Al-wasilh* is a woman who connects her own or other's hair with wigs and

1. Ibn Al-Qayyim, *Ighathat Al-Lahfan*, p. 146-162.

hairpieces, and *Al-Mawsulah* is a woman who uses wigs and hairpieces, and *Al-Mastawsilah* is a woman who asks others to do that for her. *Al-Mutafaligah* is a woman who files her teeth to widen the spaces between them and makes them appear beautiful and this is called *Washr*. *Al-Namisah* is a woman who removes the hair of her own or other's eyebrows in order to make them thin or shape them so that they look beautiful. *Al-Mutanamisah* is a woman who seeks to have plucking done.

93- Allah the Almighty said:

﴿And if you ever count the favors of Allah, you
(would not be able to) enumerate them. Surely, man
is indeed ever unjust, most disbelieving.﴾

(Ibrahim: 34)

It is reported that some poor complained about his poverty to a person who was endowed with eyesight and showed his anxious grief about that. The man answered him: 'Would you be pleased to be blind and have ten thousand dirhams?' He said: 'No.' The man said: 'Would you be pleased to be a dumb and have ten thousand dirhams?' He replied: 'No.' He said: 'Would you be pleased to have your hands and legs cut off and have twenty thousand dirhams?' He replied: 'No.' He said: 'Would you be pleased to be a crazy man and have ten thousand dirhams?' He replied: 'No.' He said: 'Have you not shy that you complain of your poverty while your Lord pleased you with what is worth more than fifty thousand dirhams.'

94- It is reported that: "Whoever spoiled something, they are required to amend it." Some people may show shyness towards this principle and say, 'they do not accept compensation.' This, of course, is a wrong concept. if you even break a glass, even with sincere intention, you should pay its price except in a case where the owner of the glass

pardons you. This matter is very common in automobile accidents. You may find some people shy to take their right, mistakenly believing that, compensation is prohibited.

95- If you receive glad tidings of some favors or were relieved from affliction, prostrate immediately and give thanks to Allah, even if you do not have *Wudu'* or in a direction other than that of *Qiblah*. It is reported on the authority of Abu Bakr who said;

“When the Prophet (peace and blessings be upon him) was told with something that made him cheerful or received glad tidings, he prostrated and gave thanks to Allah the Almighty.”

(Reported by Abu Dawud, Ibn Majah, and Al-Tirmidhi who said that it is *Hasan hadith*. Al-Arna'ut said the transmission of this *hadith* is Good.

A subtle remark:

The more you prostrate to thank Allah, even in matters that people count as insignificant, the more Allah will increase your rank with respect to status and blessings. Do not let your prestige among people prevent you from prostrating to Allah on the road, in a car, or before the people of ranks. That is because prostration of thankfulness and also prostration for Qur'anic recital, in these places, have a delight in the heart which is not less than the prostration before the Hands of Allah during the night. Women should also prostrate to Allah and give thanks after finishing any of her household work such as cooking.

96- Avoid backbiting scholars, take from the righteous whatever good have to offer and avoid mentioning their defects. Ibn `Asakir said; 'The flesh of the scholars is poisoned.' He also said: 'Whoever slanders (criticize) scholars, Allah will deprive his heart of any under-

standing before his death."

Some recommendations for scholars

1- read the chapter on *Talbis Iblis* of the scholars from the book of *Talbis Iblis* by Ibn Al-Jawzi,

2- Read *Mukhtasar Minhaj Al-Qasidin* from time to time and strengthen the sermon of *Jum`ah* with it,

3- Recite the whole Qur'an at least twice monthly. And know that Allah has endowed you with the memorization of His Book to remember and fear Him, and not to relinquish and forget it. Knowledge leads to fear of Allah,

4- Read the Qur'an's commentary every year, especially before Ramadan: (at least *Tafsir Al-Jalalin*),

5- As Ibn Taymiyyah said: "let your commanding of the good and forbidding of the evil, be not an evil in itself. Give your attention to the following wisdom "Frequently speak about the good to make it spread out, and do not frequently speak about the evil lest the good be blotted out."

6- Be like the tree, people throw at it and it gives them fruit. As reported in the *hadith*.

7- If you commit a mistake, conceal it, for the lesser sin in your sight is an enormity in Allah's sight.

8- Do not place hindrances in your call to Allah, by avenging yourself. Allah the Almighty said:

﴿ Pharaoh said, 'And what is the Lord of the worlds.'

Musa (may peace and blessings be upon him) said:

'The Lord of the heavens and the earth and whatsoever-

er is between them (both) in case you have certitude.' Pharaoh replied: 'Said to the ones around him, 'Do you not listen?' Musa (may peace and blessings be upon him) replied: 'Said, your Lord, and the Lord of your earliest fathers.' Pharaoh replied: 'Said; 'Surely, your Messenger who has been sent to you is indeed a mad man.' Musa proceeded further in his call, 'Said, The Lord of the East and the West and whatsoever is between them (both), in case you (can) consider. ﴿

(Ash-Shu`ar: 23-28)

9- Remember well that Allah did not only honor the knowledgeable man, but the trained hound also. So, be qualified enough to fulfill Allah's trust in you. Concerning the excellence of knowledge and scholars, Ibn Al-Qayyim said: "Allah has prohibited the eating of what the ignorant hound has hunted, and permitted us to eat what the trained hound has hunted. This indicates to the honor of knowledge and its excellence. Ibn Al-Qayyim commentary of Allah's saying.

﴿ They ask you what is made lawful for them. Say, "The good things are made lawful to you, and (such) hunting creatures as you teach, (training them) as hounds, teaching them (part) of what Allah has taught you." So eat of whatever they hold back for you, and mention the Name of Allah over it. And be pious to Allah. Surely Allah is swift at the reckoning. ﴿

(Al-Ma'idah: 4)

In his commentary of Allah's saying

﴿ And (such) hunting creatures as you teach, (training them) as hounds. ﴿

Ibn Kathir said: 'They are trained hounds, falcon and every

trained bird. In his defining of trained hound, (may Allah have mercy on him) said: "If its owner sends it towards the game, it hunts it, and if he restrains it, it halts and when it catches the game, it brings it to its owner and does not itself eat from it."

Sufyan Al-Thawri said; "Scholars are of three categories:

1- Those who know Allah and know His prescribed limits and duties. These are those who fear Allah,

2- Those who know Allah, fear Him, but do not know His prescribed limits and duties,

3- Those who know Allah's prescribed limits and duties, but do not fear Allah."

97- If you fear the oppression of a tyrant or unjust ruler, keep making the following supplications:

1- ﴿For us Allah suffices and He is the best Guardian.﴾ Allah the Almighty said, ﴿Those to whom men said: "A great army is gathering against you. so fear them." But it is (only) increased their faith; they said, 'For us Allah sufficeth and he is the best Guardian.﴾

(Al-Imran: 173)

2- "For us Allah suffices and on Him we depend." Al-Tirmidhi compiled on the authority of Abi Sa'id Al-Khudri who said, the Messenger of Allah (peace and blessings be upon him) said;

"How can I be in comfort while the owner of the trumpet has brought it to his mouth and gave attention to the call when will he be ordered to blow."

Thereupon, the Companions were very anxious to hear such words, the Messenger of Allah said to them say,

"For us Allah suffices and on Him we depend."

3- The Messenger of Allah (peace and blessings be upon him) said:

"Whosoever supplication was: 'O Allah, make the end of all our deeds the best and protect us against disgrace of this world and chastisement of the Hereafter,' he will die before being approached with any affliction."

(Reported by Ibn Hibban who said that it is a *Sahih hadith*. It is also reported by Ahmad in his *Musnad*, Al-Hakim in his *Mustadrak*, and Al-Tabarani in *Al-Kabir* and he also said it is a *Sahih hadith* but its words are of Al-Tabarani.)

4- Seeking forgiveness: It is reported in the *hadith* that,

"Whoever seeks forgiveness of Allah much, Allah will make a way out for him from every worry."

It is well known that the master of seeking forgiveness is, "O Allah, You are my Lord..." It is highly recommended to perform Repentance Prayer from time to time. Concerning the meaning of 'worry' and the difference between it and the grief, the following is mentioned in *Tuhfat Al-Dhakhirin*: "The difference between worry and grief is, worry is that which was due to something expected, but grief is that which due to something that happened. It is also said; worry is for the past (things), but grief is for the future (things). Moreover, it is also said that simplicity or gravity of (the event) determines the difference between them. So, worry is more influential than grief due to its consequences on the person. (It is mentioned under the explanation of seventeenth *hadith* from *Al-Adhkar*).

5- on the authority of Ibn `Abbas (may Allah be pleased with both

of them): 'If you are in presence of great ruler whom you fear he will attack you, you should say, 'Allah is the Greatest, Allah is the Greatest. Allah is Mightier than all His creatures. Allah is Mightier than the one whom I fear and guard against. I seek refuge in Allah, besides Him there is no other gods, Who sustains the heaven so that it will not fall on the earth except by His Permission, from the evil of your servants, his soldiers, followers, supporters whether humans or Jinn. O Allah protect me against their evil, Great be Your Praises and glorified be Your Protection and there is no god but You.' This should be repeated thrice and the person should say, 'O Allah we take refuge in You lest one of them may oppress or encroach upon us.' Reported by Al-Tabarani in *Al-Kabir*, and Ibn Abi Shabibah in his *Musanaf*. In *Tuhfat Al-Dhakhirin*, Al-Shawkani said that this *hadith* only trace to Ibn `Abbas.

6- It was previously mentioned in the Chapter of *Al-Adhkar* that Abu Dawud reported in his *Sunan* and Al-Nasa' on the authority of Abu Musa that when the Prophet (peace and blessings be upon him) feared a tyrant he used to say,

'O Lord! We seek Your help against our enemies and we seek refuge in You from their evil.'

7-

'O Allah I ask You safety in this world and the Hereafter.'

On the authority of Al-`Abbas Ibn `Abd Al-Muttalib who said,

'I said O Messenger of Allah, teach me something which I may ask of Allah.' The Prophet said, 'Ask Allah for safety.' I went and remained for some days, then I came and said, 'O Messenger of Allah, teach

me something which I may ask of Allah.' The Prophet said, 'O `Abbas, the uncle of the Messenger of Allah, ask Allah for safety in this world and the Hereafter'"

(Reported by Al-Tirmidhi who said that it is a *Sahih hadith*)

In the *Sahih* of Al-Hakim on the authority of Ibn `Umar who said, 'The Prophet (peace and blessings be upon him) said,

'The most beloved supplication is the one that implores Allah for safety.'⁽¹⁾

- 8- "O Allah, I ask You to guide me do good deeds, abandon offensive deeds, love the miserable, forgive me and have mercy on me. In case You test people, take my soul as it is. I ask You to bestow on me Your love, the love of those who love You, and the love of deeds that draw me nearer to Your love."

(Compiled by Al-Tirmidhi and Al-Hakim in *Al-Mustadrak*. In *Tuhfat Al-Dhakhirin*, Al-Shawkani said, "Al-Tirmidhi narrated a story in which it is read; "Allah the Almighty said to the Prophet (peace and blessings be upon him) "O Muhammad, ask (what you want). He said "O Allah, I ask You...And he said this *hadith*.

" After these words the Prophet said; 'It is a true word, so consider and learn it."

Al-Tirmidhi said that this is a *Sahih, Hasan hadith*.

9- Remember Allah much, for He says,

﴿O ye who believe, when ye meet a force, be firm,

1. You can supplicate with the invocation which is mentioned in Adhkar of morning and evening which reads, "O Allah I ask You for safety", namely *hadith* No. 7.

and call God in remembrance much (and often); that
ye may prosper. ﴿

(Al-Anfal: 45)

After learning these supplications, I prefer for myself and for you, and Allah knows best, to pray two *Raka`s* (Prayer of Need), then supplicate with previously mentioned supplications and observe the manners of *Du`a'*, especially supplication with the Grand Name of Allah. The more you earnestly implore Allah with these supplications, by making them daily frequent supplications, the more beneficial they will be for you. That is because Allah loves those who implore Him with persistently. And if the supplication was more powerful than trial, it would remove it.

98- It is reported that the Messenger of Allah (peace and blessings be upon him) said:

"When man places his trust in Allah, Allah will be sufficient for him. "

It is also said, and Allah knows best, that this is a saying of Luqman the Sage. When you leave your riding animal say, 'O Allah I leave my beast in Your keeping.' You should apply this to other things such as your sons, house, wealth, yourself, and even to your pen.

99- Do not use someone's modesty (shyness) to take the rights of others. For example, do not eat of goods before they are weighed, even if the shopkeeper gives his permission, because his permission is a result of his shyness.

100- `Ali (may Allah be pleased with him) said: "Let not any of you implore anyone other than his Lord." So, do not say to any one I implore you, but say, I implore Allah to do so and so for me.

101- Ibn Al-Qayyim (may Allah have mercy on him) said: 'The

sign of one's happiness is: When Allah bestows favors on him, he thanks Him, when he is afflicted, he is patient, and when he commits some sin, he repents and seeks forgiveness of Allah. (Quoted from *Al-Wabil Al-Sayib*)

102- The meals of body are: breakfast, lunch, and dinner, but the meals of the heart are: Prayer of Repentance, Prayer for Guidance, and Prayer of Need. Therefore, continually observe Prayer of Repentance⁽¹⁾ and seek Guidance of your Lord even in your shoestring⁽¹⁾ And if you be able to keep observing the Prayer of Repentance as you should be constant in saying, "O Lord." do it. If you are faced with difficulty, and you supplicated to Allah and felt that your supplication was not answered, perform the Prayer of Repentance and return to the Prayer of Need again. For Allah, the Almighty says;

﴿ And whatever misfortune happens to you, is because of the things your hands have wrought, and for many (of them) He grants forgiveness. ﴾

(Ash-Shura: 30)

103- Be meticulous in cultivating and educating your children. After doing so, you may pay attention to other needs such as their provision.

104- Some people celebrate the day of the Prophet's birth and call it his birthday. The celebration of Prophet's Birth is an innovation, what do you think about others? In Islam, there are no feasts except the two *Eids*, namely *Eidul Fitr* and *Eidul Adha*. But you can celebrate in the seventh day of birth what is called *Nasikah* or *`Aqiqah* (celebrating the birth of newborn child). The Prophet (peace and blessings be upon him) said;

"Every new-born child is pledged by his *`Aqiqah*.

1. As previously mentioned in the *hadith*.

There should be something slaughtered, and the child should be named and have his head shaved."

(Reported by Abu Dawud and An-Nasa' and many others said that it is a *Sahih hadith*).

105- On the authority of Abu Hurairah (may Allah be pleased with him): "A man said to the Prophet (peace and blessings be upon him):

"Counsel me.' He said; 'Do not become angry.' The man repeated (his request) several times, and he said: 'Do not become angry."

(Reported by Al-Bukhari).

106- It is mentioned in *Sahih Muslim* (the book of Disapproval of drinking while standing) that: "On the authority of Abu Hurairah (may Allah be pleased with him) "The Messenger of Allah (peace and blessings be upon him) said: "Let not any of you drink while standing and if anyone forgets, he must vomit (what he drunk)." It is also mentioned in the same *Sahih* (the book of permissibility of drinking from Zamzam (water) while standing) that: "On the authority of Ibn `Abbas (may Allah be pleased with him) " I served Zamzam water to Allah's Messenger (peace and blessings be upon him), and he drank it while standing." In another narration, "And he asked for it while he was near the house."

Explanation of these Two hadiths;

In *Riyad Al-Salihin*, Imam Al-Nawawi in a chapter entitled (the book of permitting drinking while standing and the recommendation to drink while sitting down). In *Zad Al-Ma`ad* by Ibn Al-Qayyim, the following is stated: "Drinking while sitting was the prominent feature

of the Prophet (peace and blessings be upon him) and he disapproved drinking while standing. Once he drank while standing. It is said this abrogated his disapproval, it is also said he did so to show permissibility of the two cases. What we understand is that, and Allah knows best, the Prophet did this only once and the context of the story lends it proof. The Prophet (peace and blessings be upon him) came to Zamzam while there were so many people who came to fetch water, so the Prophet took the bucket and drank while standing. The sound opinion concerning this question is that: Drinking while standing is disapproved of but it is permitted if there is an excuse that prevents a person from drinking while sitting down. Thus, all the *hadiths* concerning this question can be classified under this opinion.⁽¹⁾

Under the same chapter, it is also mentioned on the authority of Abi Qatadah (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) made it repugnant to blow in a vessel.⁽²⁾ It is also mentioned on the authority of Anas (may Allah be pleased with him) that Allah's messenger (peace and blessings be upon him) used to drink in three mouthful and said, it is more thirst-quenching healthier, and more wholesome. Anas said: "So I also breathe three times in the course of a drink. This means that the guidance of the Prophet (peace and blessings be upon him) in this respect was that he drew the vessel away from his mouth (in the course of drinking) twice and put it in the third.

107- The Messenger of Allah (peace and blessings be upon him) said:

"I do not take my meals while leaning (against some-

1. *Zad Al-Ma`ad*, vol. 1, p. 149-150.

2. In *Sahih Al-Jami`*, it is also mentioned that the Messenger of Allah made it repugnant to breathe or blow in the vessel. Reported on the authority of Ibn `Abbas who said that it is a *Sahih hadith*.

thing)."

(Reported by Al-Bukhari. In *Riyad Al-Salhin*, Al-Nawawi said: "Al-Khatabi said: The one who is leaning is the one who is depending on a pad under him. He said, "What the Prophet meant is that the person should not lean on pillows and cushions like one who wants to eat much. Rather, the person should sit like the one who is ready (to stand) and should not lean on anything. He also should eat only what maintains him. Other scholars said, 'the one who is leaning is the one who is inclined on his side.' In *Zad Al-Ma`ad*, Ibn Al-Qayyim said, 'leaning is of three kinds: To lean on one's side, to set cross-legged, and to lean on one hand and to eat with the other. These three kinds are reprehensible."

108- The following are some prohibitions which are included in *Sahih Al-Jami`* by Al-Albani.⁽¹⁾ I chosen to select the prohibited about which there is no disagreement among the scholars as possible:

1- The Messenger of Allah (peace and blessings be upon him) said: "I do not touch the hands of women." (A *Sahih hadith* and reported on the authority of Qiyalah Bint `Abd.

2- The Messenger of Allah (peace and blessings be upon him) said:

"For any one of you, to be stabbed in his head with an iron needle is better than to touch a woman who is not lawful for him (to marry)."

(Reported by Al-Tabarani on the authority of Mi`qal Ibn Yasar and it is a *Sahih hadith*.)

3- The Messenger of Allah (peace and blessings be upon him)

1. *Sahih Al-Jami`*, vol. 6, p. 40, the chapter of prohibitions, p. 119.

said:

"Except being a husband or *Mahram* (The ones with whom the woman is not allowed to marry), man is not allowed to be in privacy with a woman."

(Reported on the authority of Jabir and it is a *Sahih hadith*)

4- The Messenger of Allah (peace and blessings be upon him) said:

"A Muslim should be self-sufficient. Even if your whip fell down, (while you are riding your camel), you should pick it up yourself."

(Reported on the authority of Abu Dharr and it is a *Sahih hadith*)

5-

"... when women begins to menstruate, her prayer will not be accepted without wearing the veil (*Hijab*)."

(Reported on the authority of `Aishah and it is a *Sahih hadith*.)"

6-

"Let not anyone of you, seriously or jokingly, take the stuff of his brother, and should he takes even a stick belonging to his brother, he should return it to him."

(Reported on the authority of Abu Hurairah and it is a *Sahih hadith*)

7-

"In Islam, there is no slaughtering before the graves."

(Reported on the authority of Anas and it is a *Sahih hadith*)

8 -

"Do not let anyone of you overburden himself by trying to bring his guest what he cannot endure."

(Reported on the authority of Sulaiman and it is a *Sahih hadith*)

9-

"It is not allowed for anyone of you to scare a fellow Muslim."

(Reported on the authority of many transmitters and it is a *Sahih hadith*)

10 -

"People will continue to ask until it will be said: Allah creates this, so who did create Allah? Therefore, whoever finds (in himself) something like that he should say: 'I believe in Allah and His Messenger.'"

(Reported on the authority of Abu Hurairah and it is a *Sahih hadith*)

11-

"Let not any one of you point his blade at a fellow Muslim lest Satan may incite his hand and he will, in turn fall into a hole of fire (by killing his brother.)"

(Reported by Abu Hurairah and it is a *Sahih hadith*. This is also applied to using knife and the like)

These prohibited acts are more than two hundred, but I quoted only this number to direct your attention to read them all.

109- Reporting of *Da'if hadith* and Acting Accordingly

In his *Taysir Mustalah Al-Hadith*⁽¹⁾, Sheik Al-Tahan (May Allah reward him), stated the following:

1- When should the *Da`if hadith* be reported?

According to the scholars of *Hadith* and others, it is permitted to report the *Da`if haidth* without elucidating the weakness of their transmitters which is not the case with the fabricated *Hadith*. In this respect, two conditions should be met:

1- The *Da`if haidth* should not related to the matters of *`Aqidah* such as the attributes of Allah.

2- They should also not be quoted in the domain of legal jurisdiction, i.e., the lawful and prohibited matters. This means that the *Da`if haidths* should only be used with respect of admonitions, invitation and intimidation and stories and the like. Amongst those who frequently quoted them are Sufyan Al-Thawri, `Abd Al-Rahman Ibn Mahdi, and Ahmad Ibn Hanbal. Keep in mind that when you report these *hadiths* without mentioning their transmission, you should not say 'the Messenger of Allah (peace and blessings be upon him) said.' Rather, you should say, 'It is reported from the Messenger of Allah (peace and blessings be upon him) that he said so and so,' Or we are told that he said so and so. Otherwise, you will attribute these *hadiths* to the Prophet even though you know that they are *Da`if*.

2- When should we act according to *Da`if haidth*?

The scholars are in disagreement regarding acting according to *Da`if haidth*. The majority of scholars hold that it is recommended to act according to *Da`if haidth* in the domain of righteous deeds. There are three stipulations that should be met as clarified by Al-Hafiz Ibn

1. See, Al-Tahan, *Taysir Mustalah Al-Hadith*, p. 62.

Hajar:

- 1- Its weakness should be of moderate nature,
- 2- The *hadith* should be endorsed under agreed upon source,
- 3- The person who reports it should not think that it is an authenticated *hadith*, but should have reservation.

110- A summary of the reasons that brings expansion of the heart: These reached their highest levels of excellence in the Prophet (peace and blessings be upon him) as explained by Ibn Al-Qayyim (may Allah have mercy on him)⁽¹⁾

- 1- Monotheism of God,

﴿ Is one whose heart God has opened to Islam, so
that he has received enlightenment from God. ﴾

(Az-Zummar: 22)

2- Faith: This comes from the light that Allah casts in the heart of His servant that gives him an inner understanding of Allah,

3- Sacred Knowledge: The only beneficial knowledge is that which inherited from the Prophet (Peace and blessings be upon him). That is the beneficial knowledge,

4- Repentance to Allah, love for Allah, and fulfillment in His worship,

5- To remember Allah much in every time and place,

6- Treating one's brothers with good manners and helping them with whatever you have in respect of money, fame, body, time and all kinds of *Ihsan*,

1. See *Zad Al-Ma`ad*, vol. 2, p. 23-28.

7- Revealing defects and faults of the heart is amongst repugnant traits which entails the severity and torture of the breast and prevent it from attaining purification.

8- To avoid excessiveness of sight, speaking, hearing, mixing, eating, and sleeping. Amongst his statements (may Allah have mercy on him) is that: "The state of the servant in the grave is like that of the heart in the breast."

111- Allah the Almighty said,

﴿Which is better? He that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He seeth (clearly) all that ye do.﴾

(Fussilat; 40)

Topics Should Be Included in This Book

First: Prayer

1- Duration of the Messenger's (Peace and blessings be upon him) Prayer

In his (*Al-Salah*), Ibn Al-Qayyim (may Allah have mercy on him) mentioned under the title of (Tenth Topic) the following:

"Regarding the duration of the prayer of the Messenger of Allah (peace and blessings be upon him), this is amongst the most honorable and important topics. People's need for it exceeds their need to food and drink but they lost it since the time of Anas Ibn Malik (may Allah be pleased with him). In *Sahih* Al-Bukhari, it is reported from the *hadith* of Al-Zuhari that: "Once I entered on Anas Ibn Malik in Damascus while he was weeping. I said, 'why do you weep?' He replied,

'Since the time of the Prophet, I do not know anything except this prayer which I see that is lost..."

Therefore, if you want to know the duration of the Prophet's prayer, see the above-mentioned book, p. 81-111. In these pages, Ibn Al-Qayyim (may Allah have mercy on him) talked about the duration of the Prophet's prayer. He also mentioned the arguments of those who shorten the Prayer and their refutation by those who perform the Prayer in its perfect form.

In his commentary, Ibn Al-Qayyim said: "In the two *Sahihs*, it is reported on the authority of Anas (may Allah be pleased with him) that: "I never prayed behind an Imam who was more brief and more perfect in prayer than the Messenger of Allah. Al-Bukhari added, "The Prophet would listen to the crying of a lad, and he would shorten the Prayer because of his mother's feelings." He described the Prophet's prayer with shortening and perfection. Here, what is meant by shortening is that which was done by the Prophet himself and not that which is claimed by those who do not know the extent of his prayer. Therefore, shortening is a relative and additional matter which is determined by the *Sunnah* and not by the desire of the Imam (leader of prayer) or those who stand behind him. So, when the Prophet was reciting in the Prayer of the Dawn with sixty to one hundred verses (in one or in the two *Rak`as* as reported in Al-Bukhari), this shortening was a relative thing when it is compared with reciting of six hundreds to one thousand verses. By the same token, when the Prophet was reciting in the Sunset Prayer (*Maghrib*) Surat Al-`Araf, this shortening was relative in comparison with the recitation of Al-Baqarah. In *Sunan* Abu Dawud, it is reported on the authority of Anas that, when the Prophet (peace and blessings be upon him) arose from *Ruku`*, saying, "Allah hears whoever praises Him"... he used to stand for so long that we would think that he had forgotten. Then he would say, "Allah is the

Greatest"...and prostrate. He would also sit between the two prostrations for so long until we would think that he had forgotten. In his commentary on the *Sunnah* of the Prophet (peace and blessings be upon him), Ibn Al-Qayyim said: "We should not take what is easy from the *Sunnah* and leave what is difficult due to our laziness, weak determination, and engagement with worldly life. We are occupied with the things of this world and pay more attention to the needs of the creation and disregard our relationship with the Creator. We rush the time we spend in worship and we prolong the time we use to enjoy the delights of this world. Many people do not even know anything about the *Sunnah*, yet they act as if they know a lot i.e., quoting the following *hadiths* in an improper context, "Do you want to overburden people and cause them to leave this path O Mu`adh? (By requiring them to do more than they are able)", and "There are some of you who overburden people and cause them to leave this path." In *Zad Al-Ma`ad* Ibn Al-Qayyim (may Allah have mercy on him) said, "Concerning the Night Prayer (*Isha'*), the Prophet (peace and blessings be upon him) used to recite the Sura of 'At-Tin" and specified some other Suras for Mu`adh such as 'Ad-Duha', 'Al-A`la, and Al-Layl. The Prophet admonished him for reciting 'Al-Baqarah' in Night Prayer. On one occasion, Mu`adh recited Al-Baqarah in the Night Prayer. After he was finished he went to Banu Awf and Banu `Amr and repeated the Night Prayer, reciting Al-Baqarah once more. The Prophet (peace and blessings be upon him) said to him "Do you want to overburden people and cause them to leave the path (of Islam)?" Those who support the idea of making the Prayer short quote this *hadith* but they did not understand the context in which it was said. Regarding this Ibn Al-Qayyim said, "About this issue we should refer to the one who legislated the Prayer for this nation and brought it from Allah. The one who taught them its obligations, limits, pillars and who lead the weak, the young,

and the busy people in Prayer. There was no one except him (peace and blessings be upon him) to lead Prayer in Medina. The Prophet lived according to the following *Ayah* of the Qur'an, ﴿I wish not, in opposition to you, to do that which I forbid you to do.﴾ (Hud: 88) One of the Messenger's Companions was asked about the Prophet's Prayer and he said: "There is no good for you in this." He (Qaz`a), however, repeated (his question). The Companion then said, "The Noon Prayer would start and one of us would go to Baqi` and, having relieved himself, would come to his home. Then perform ablution and go to the mosque, and (he would find) the Messenger of Allah (Peace and blessings be upon him) in the first *Rak`ah*." (Reported by Muslim in the *Sahih*).

`Abdullah Ibn `Umar said: "The Prophet of Allah (peace and blessings be upon him) used to order us to shorten our Prayer and used to recite in his Prayer with the Sura of As-Saffat." It is well known that the Sura of As-Saffat has 182 verses.

Ibn Al-Qayyim proceeded to say, concerning the recitation of the Prophet (peace and blessings be upon him) of Al-Ma'idh in the Dawn Prayer, this was done in case of traveling as clarified in the *hadith*. If the traveler is permitted to shorten Prayer due to hardships of traveling, he is also permitted to shorten its pillars. Should not we recite one hundred verses (except we are traveling) as the Prophet used to?

In respect of the Prophet's recitation in the Dawn Prayer with the Surah of At-Takwir, this was also done in case of traveling. And concerning the Prophet's saying "My Lord is exalted three times in his kneeling and prostration, this is not authenticated and the *Sahih hadith* proved the contrary of this. Anas said that `Umar Ibn `Abd Al-Aziz was the one who resembled the Prophet (peace and blessings be upon him) in his prayer. The duration of his kneeling and prostration was ten

times of saying, "My Lord is exalted." Furthermore, Ibn Al-Qayyim said, "If a *Sahih hadith* which is not in harmony with what those people used or accustomed to do, they say, this is an abrogated *hadith* or is in contrary to the consensus of the scholars. If the *hadiths* concerning the extension of the Prayer were abrogated, the Companions of the Prophet would have clearly known and understood this and they would have argued with those who did not act accordingly. The Rightly Guided Caliphs, are the most knowledgeable scholars of this Nation, who definitely followed the *Sunnah* of the Prophet. For example, the highly-faithed (*Siddiq*) of this nation, Abu Bakr prayed the Dawn and recited the whole Sura of Al-Baqarah, and there were behind him, the aged and the young and the busy people. They said to him, "O Caliph (successor) of the Messenger of Allah, the sun is about to rise. He said, "If the sun were rise, you would not find us heedless of this." After him, the Rightly Guided Caliph `Umar Ibn Al-Khattab stuck firmly to this way and he used to recite in the Dawn Prayer with Al-Nahl, Yusuf, Banu Israel and others..."

2- What is the Prayer

What has been previously mentioned, I consider to be an introduction to what I will now say: "Ibn Al-Qayyim, in his book '*Al-Salah*' p. 94-106, has discussed this topic quite extensively. I can say, with the favor of Allah, if Ibn Al-Qayyim did not write (anything) except this, it would be sufficient for him (to boast).

3- Description of the Prophet's Prayer

If you want to know the context of the Prophet's (Peace and blessings be upon him) Prayer from facing the direction of the *Qiblah* and saying "Allah is the greatest." until saying, "Peace be upon you." as you see him with your very eyes, you should read the book of *Zad Al-*

Ma`ad by Ibn Al-Qayyim with the verification of Al-Arna'ut, vol. 1, p. 201-306. The verification of Al-Arn'ut is very important for the reader.

One should read the issue of Congregational Prayer from *Majmu`'t Fatawa* Sheik Al-Islam Ibn Taymiyyah, vol. 23, p. 239-243. It is also very important to read the excuses for not attending the Congregational Prayer from *Fiqh Al-Sunnah*.

Second: The Lawful and the Unlawful

1- The Messenger of Allah (peace and blessings be upon him) said:

"That which is Lawful is clear and that which is Unlawful is clear and between the two of them are doubtful matters about which many people do not know..."

(*Jami` Al-`Ulum wa Al-Hikam* by Ibn Rajab Al-Hanbali, p. 58-66).

2- The manners of earning and livelihood and its excellence. The sound transaction and other related matters, especially (*Bayan Al-Halah wa Al-Haram*, p. 82-96)

3- The Prophet (peace and blessings be upon him) said:

"Allah the Almighty is Good and accepts only that which is good. Allah has commanded the Faithful to do that which He commanded the Messengers, and the Almighty has said: ﴿O ye messengers! Eat of the good things, and do right﴾."

Jami` Al-`Ulum wa Al-Hikam, p. 85-93)

Third: Usury

1- Allah, the Almighty said:

﴿Those who devour usury will not stand except as stands one whom the Satan by his touch has driven to madness...﴾

(Al-Baqarah: 215-281),

Mukhtasar Tafsir Ibn Kathir by Al-Subuni, vol. 1, P. 245-252.

2- Sayed Sabiq, *Fiqh Al-Sunnah*, vol. 12, p. 173-190.

3- Abu Bakr Al-Jaz'ri, *Minhaj Al-Muslim*, p. 310; 377.

Fourth: Diseases of the Tongue

1- *Mukhtasar Minhaj Al-Qasidin*, p. 165-178

Fifth: Nakedness of Man and Woman

1- Nakedness of man towards woman,

2- Nakedness of woman towards woman,

3- Nakedness of man towards woman and vice versa,

Al-Sabuni, *Rawa`i Al-Bayain*, vol. 2, p. 152-158

Sixth: Women to Whom Marriage is Prohibited

1- Women to whom marriage is permanently prohibited,

2- Women to whom marriage is temporarily prohibited.

Seventh: Completing the Discussion about Repentance

1- Allah, the Almighty said:

﴿Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards.﴾

(An-Nisa': 17-18),

Mukhtasar Tafsir Ibn Kathir by Al-Sabuni, vol. I, p. 367, and original version of *Tafsir Ibn Kathir*, vol. I, p. 264.

2- Allah the Almighty said,

﴿Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good.﴾

(Al-Furqan: 70-710)

Mukhtasar Tafsir Ibn Kathir by Al-Sabuni, vol. 2, p. 641). It is also highly recommended to read the traits of Allah's servants from the same Surah, *Mukhtasar Tafsir Ibn Kathir* by Al-Sabuni, vol. 2, p. 638-642)

Eighth: Suras and Verses:

1- Commentary of Surat Al-Fatihah, *Mukhtasar Tafsir Ibn Kathir*, vol. 1, p. 15-25,

2- Commentary of the Throne's verse (*Ayat Al-Kursi*), *Mukhtasar Tafsir Ibn Kathir*, vol. 1, p. 227 - 231 - Surat Al-Baqarah 225,

3- The ending verses of Surat Al-Baqarah, *Mukhtasar Tafsir Ibn Kathir*, vol. 1, p. 256-261,

4- Commentary of Surat Al-Nur, *Mukhtasar Tafsir Ibn Kathir*,

vol. 2, p. 580-622,

5- Commentary of Surat Al-Ikhlās, Al-Falaq, and An-Nas, *Mukhtasar Tafsir Ibn Kathir*, vol. 3, p. 691-697.

Ninth: Intention, Sincerity and Truthfulness

1- Allah the Almighty says,

﴿Whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partners.﴾

(Al-Kahf: 110),

Mukhtasar Tafsir Ibn Kathir, vol. 2, p. 440-441.

2- Ibn Rajab Al-Hanbali, *Jami` Al-`Ulum wa Al- Hikam* (explanation of the *hadith*, "Actions are but by intention" p. 5-19.

3- *Mukhtasar Minhaj Al-Qasidin*, p. 359-369, and the chapter on showing off, seeking refuge in Allah from it, from the same book, p. 214; 226.

Tenth: The Guidance of the Prophet (Peace and blessings be upon him) Concerning the Friday Prayer and its Excellence

- Ibn Al-Qayyim, *Zad Al-Ma`ad*, vol. I, p. 364-440.

Eleventh: The Guidance of the Prophet (Peace and blessings be upon him) Concerning Listening and Recitations of the Qur'an and its Manners

1- Ibn Al-Qayyim, *Zad Al-Ma`ad*, vol. I, p. 482-493. Also pages

337-340 from the same book,

2- *Mukhtasar Minhaj Al-Qasidin*, p. 50-54,

3- *Nawawi Adhkar*, p. 85-94.

Twelfth: Marriage and its Injunctions

Sayed Sabiq, *Fiq Al-Sunnah*, sixth and seventh volumes (small size) or, second volume (big size).

Thirteenth: Words that were made reprehensible by the Prophet (Peace and blessings be upon him)

1- Ibn Al-Qayyim, *Zad Al-Ma`ad*, chapter on the guidance of the Prophet (peace and blessings be upon him), *Hifz Al-Mantiq wa Ikh-tiyar Al-Alfaz*, vol. 2, p. 352-364. Also another chapter on some words that were made reprehensible by the Prophet (Peace and blessings be upon him), vol. 2, p. 468-475.

Fourteenth: Knowledge, its Excellence and what is related to it

1- *Mukhtasar Minhaj Al-Qasidin*, p. 13: 26,

2- Ibn Rajab Al-Hanbali, booklet on *knowledge*,

3- The book of 'Knowledge', *Fath Al-Bari Fi Sharh Sahih Al-Bukhari*, by Ibn Hajar Al-`Asqalani, vol. 1, p. 140-232.

Fifteenth: Dependence on Allah

1- *Mukhtasar Minhaj Al-Qasidin*, p. 330-337,

2- Ibn Rajab Al-Hanbali, *Jami` Al-`Ulum wa Al-Hikam*, Nine-teenth *hadith*, p. 160-174, forty nineteenth *hadith*, p. 379-385,

Things with which Punishment of Sins is wiped out

In the book of '*Al-Iman Al-Awsat* by Ibn Taymiyyah (may Allah have mercy on him), the following is mentioned:

"The punishment of sins can be wiped out from the servant by ten things."⁽¹⁾

1- Repentance: This matter is agreed upon among all Muslims. Allah the Almighty said,

ﷻ Say: "O my servants who have transgressed against their souls! Despair not of the mercy of Allah: For Allah forgives all sins, for He is Oft-Forgiving, Most Merciful. ﷻ

(Az-Zummar: 530)

2- Seeking forgiveness of Allah: In *Sahih Muslim*, the Prophet (peace and blessings be upon him) is reported to have said,

"Were it that you did not commit sins, Allah would replace you by other people who would commit sins, and then they would seek Allah's forgiveness, and then He would forgive them."

3- Good deeds wipe out bad deeds: As Allah the Almighty said,

ﷻ And establish regular Prayer at the two ends of the day and at the approaches of the night: For those

1. See, Ibn Taymiyyah, *Al-Iman Al-Awsat*, p. 39-43.

things that are good remove those that are evil. ﴿٦٠﴾

(Hud: 114)

4- Supplication of a believer for other believers: for example, performing the Funeral Prayer on him. On the authority of `A'ishah (may Allah be pleased with her) and Anas Ibn Malik, the Prophet (peace and blessings be upon him) said,

"Never would a Muslim dies, and forty persons, who believe in Allah and associate nothing with Him, offer the Funeral Prayer on him, and Allah not accept their intercession on his behalf."

5- Righteous deeds done on behalf of the dead: Such as giving charity.

6- Intercession of the Prophet (Peace and blessings be upon him) for sinful people on the Day of Judgment:

Many *hadiths* are reported from the Prophet concerning intercession. For example it is reported in *Sahih Bukhari* that the Prophet (peace and blessings be upon him) said,

"My intercession is for those who committed enormous sins amongst my nations".

It is also reported that he (peace and blessings be upon him) said,

"I have been given choice between a half of my nation being admitted to the Paradise and intercession. But I have chosen intercession for it is more general and comprehensive. Do you think that it is for the righteous? No, it is for the sinful and those who are polluted with sins."

7- Afflictions with which Allah forgives sins in worldly life: It is reported in the two *Sahihs* that the Prophet (peace and blessings be

upon him) said,

"Never a believer is stricken with discomfort, hardship or illness, grief or even with mental worry that his sins are not expiated for him."

8- The trials, pressures, and fright in the grave are amongst things, which wipe out sins.

9- The horrors, grief and hardship on the Day of Judgment.

10- The Mercy and Forgiveness of Allah for His servants without their demand.

Conclusion:

I seek Allah's forgiveness from the mistakes that may be in this book. Seeking forgiveness after performing obedience is not less important than seeking forgiveness after committing sins.

The people of persistence and insight reached a climax in seeking forgiveness after performing good deeds. They always believed that their deeds were not performed to perfection, as they should be in respect of Glorification and Majesty of Allah. If they were ordered to worship, none of them would worship and be satisfied that his worship was unworthy before Allah.

Allah the Almighty ordered mankind and the pilgrims of His House to seek His forgiveness and after descending down from the Mount of `Arafat which is amongst the most honored and best of points (of *Hajj*). Allah the Almighty said:

ﷻ Then when ye pour down from (Mount) `Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He had directed

you, even though, before this, ye went astray. Then return from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-Forgiving, Most Merciful. ﴿

(Al-Baqarah: 198-199)

Concerning Allah's saying,

﴿ And as for those who pray for forgiveness in the early hours of morning. ﴾

(Al-Imran: 17)

Al-Hasan said: "They continue in their Prayer until early hours of morning, then they set to seek Allah's forgiveness." It is also reported in an authentic *hadith* that: "When the Prophet (peace and blessings be upon him performed *Salam* (from his Prayer, i.e., saying, "Peace and blessings of Allah be upon you"

"O Lord You are the peace and from You the peace comes. Glory be to You, Full of Majesty, Bounty and Honor."

Furthermore, Allah, the Almighty ordered the Prophet to seek His forgiveness after fulfilling his mission and doing the job with which he was entrusted with, perform Pilgrimage, and informed him of the nearness of his death. Allah said in the last Surah sent down to him,

﴿ When comes the Help of Allah, and victory, and thou dost see the people enter Allah's religion in crowds, celebrate the praises of Your Lord, and pray for His Forgiveness: For He is Oft-Returning (in forgiveness). ﴾

(An-Nasr: 1-3)

From these verses, `Umar and Ibn `Abbas (may Allah be pleased

with them both) understood that this indicated the death of the Messenger of Allah (peace and blessings be upon him). Allah told him about it and ordered him to seek His forgiveness after fulfilling what he was entrusted with. In other words it is an indication that he did what was required of him. So, end it by seeking forgiveness, as the end of Prayer, Pilgrimage, Night Prayer, and also ablution was to say,

"Glory to you, O Lord, and praise. I bear witness that there is no god but You. To You I repent, and unto You I return. O my Lord! Include me among these who are repentant, and include me among the purified ones."⁽¹⁾

O' Allah, Your Light is perfect and You have guided us. Praise be to You! Your mercy is great and You have forgiven us. Praise be to You. Your reach is vast and You have showered Your favors upon us. Praise be to You. O' Lord, You have the most honorable Face. Your Wealth is the greatest wealth. Your Favors are the greatest and the most bounteous. You thank Your servants' obedience and forgive their disobedience. You answer those who turn to You earnestly; You relieve adversity, heal patient, forgive sins and accept repentance. None can give thanks for Your Favors. Nor can anyone praise You properly. O Ye Whom eyes cannot realize, nor can minds can perceive. None can describe You. You are Ever-Lasting and can never be afflicted with disasters. You know the weight of mountains, the depth of seas, the amount of raindrops, the number of tree-leaves, and the scope of darkness and light. There is no heaven, earth, sea or mountain beyond Your Power. O Allah make our last hours the best of life, our last deeds the best, the Day in which we will meet You the best. O Allah if You ask, what is the most preferable thing in the life? Prostration after a long time of standing before You, I will reply & O our Lord cover (us) with Thy forgiveness - me, my parents, and (all) believers, on the Day that the Reckoning will be es-

1. Ibn Al-Qayyim, *Madarij Al-Salikin*, vol. 1, p. 175-176.

tablished! ﴿ ﴿ Glory to Thy Lord, the Lord of the Honor and Power! (He is free) from what they ascribe (to Him)! And peace be upon the messengers! And Praise to Allah, the Lord and Cherisher of the Worlds. ﴿ May peace and blessings be upon the Prophet and his Companions.

And peace, mercy and blessing of Allah be upon you all...

Abu Dharr Al-Qalamuni

The Messenger of Allah (peace and blessings be upon him) said:

"By Whom in Whose Hand is my soul: If you committed sins, to the extent that your sins filled what is between the heavens and the earth, Allah would forgive you after seeking His forgiveness. By Whom in whose Hand is Muhammad's soul if you did not commit sins, Allah would replace you by other people who would commit sins. Then, Allah forgives them after seeking His forgiveness.

Dar Al-Manarah

for Translation, Publishing & Distribution

El-Mansoura- Egypt

Tel.: 050/384254